LIBRARY
MICHIGAN STATE NORMAL
COLLEGE

The
CHRISTIAN CENTURY

A Journal of Religion

The Revolt Against Science

An Editorial

The Pan-American Dream Reborn

By Hubert Herring

Back of the Chicago Milk Strike

By Arthur E. Holt

Who's Bluffing in Missions?

By Hugh Vernon White

New Churches for Old

By Albert Edward Bailey

15 Cents a Copy • January 24, 1934 • Four Dollars a Year

In This Issue

HUGH VERNON WHITE

who interprets the results of the recent session of the Foreign Missions Conference of North America is one of the secretaries of the American Board of Commissioners for Foreign Missions.

ALBERT EDWARD BAILEY

who continues the discussion of proposals for a program of immediate advance on the part of churches, is dean of the evening and extension division of Butler university, Indianapolis, Ind., and head of the department of fine arts in the same institution. Dean Bailey's treatment of the changes in church architecture and liturgy that are required by the social revolution now developing in western lands will be followed next week by a discussion of the issues confronting the Y.M.C.A. This will be contributed by James Lee Ellenwood, executive secretary of the Y for the state of New York.

HUBERT HERRING

concludes with this article the series on the recent Pan-American conference at Montevideo which he has been writing for The Christian Century. Dr. Herring, as probably all readers know, is one of the secretaries of the Congregational-Christian Educational society, and director of the Committee on Cultural Relations with Latin America.

ARTHUR E. HOLT

is the professor of social ethics at Chicago theological seminary whose studies of various aspects of American rural problems, as presented in these pages, have attained a national reading. During the negotiations over the recent Chicago milk strike Dr. Holt was one of the neutral observers, representing the public interest, who was most frequently consulted by leaders on both sides of that struggle.

The CHRISTIAN CENTURY

January 24, 1934

CHARLES CLAYTON MORRISON, *Editor*
PAUL HUTCHINSON, *Managing Editor*
WINFRED ERNEST GARRISON, *Literary Editor*

Contributing Editors

LYNN HAROLD HOUGH — REINHOLD NIEBUHR
ALVA W. TAYLOR — JOSEPH FORT NEWTON
HERBERT L. WILLETT — THOMAS CURTIS CLARK
FRED EASTMAN — ROBERT A. ASHWORTH

Staff Correspondents

EDWARD SHILLITO (London) — E. GUERON (Istanbul)
MARCUS A. SPENCER (Glasgow) — VERE V. LOPER (Denver)
STANLEY A. HUNTER (San Francisco) — ADIEL J. MONCRIEF, JR. (Tampa)
T. T. BRUMBAUGH (Tokyo) — CHARLES O. RANSFORD (St. Louis)
DONALD GRANT (Vienna) — EDGAR DEWITT JONES (Detroit)
FRANK RAWLINSON (Shanghai) — E. TALLMADGE ROOT (Boston)
W. A. VISSER'T HOOFT (Geneva) — T. MARKHAM TALMAGE (Honolulu)
E. A. FRIDELL (Seattle) — W. S. ABERNETHY (Washington)
ROY L. SMITH (Los Angeles) — E. W. STODGHILL (Minneapolis)
JOHN RAY EWERS (Pittsburgh) — P. O. PHILIP (Poona)
ERNEST THOMAS (Toronto) — BRUCE S. WRIGHT (Buffalo)
DON D. TULLIS (Cleveland) — C. D. BRODHEAD (Philadelphia)
CHARLES T. HOLMAN (Chicago) — EDMUND B. CHAFFEE (New York)
VINTON E. MCVICKER (Columbus) — JOHN CLARENCE PETRIE (Memphis)
JOSEPH MARTIN DAWSON (Waco) — E. K. HIGDON (Manila)
IVAN G. GRIMSHAW (Kansas City) — E. G. HOMRIGHAUSEN (Indianapolis)
EWART EDMUND TURNER (Berlin) — EDWARD MOWBRAY TATE (Bangkok)

Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879. Published weekly by the Christian Century Press, 440 South Dearborn, Chicago, Ill.

$4.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.56 extra

Contents

Editorial
- Editorial Paragraphs 107
- The Revolt Against Science 110
- Class Struggle and Class War 112

Contributed Articles
- Who's Bluffing in Missions? by Hugh Vernon White 114
- New Churches for Old, by Albert Edward Bailey 116
- The Pan-American Dream Reborn, by Hubert Herring 119
- Back of the Chicago Milk Strike, by Arthur E. Holt 121

Books
- Optimistic America, by Guy V. Price 124
- Books in Brief 124

Correspondence 125

The Question Box 126

News of the Christian World
- Correspondence from New York 127
- Correspondence from Ohio 127
- Correspondence from Minnesota 128
- Correspondence from Michigan 129
- Correspondence from Chicago 129
- Correspondence from England 130
- Correspondence from Cleveland 131
- Correspondence from Kansas City 132
- Correspondence from Memphis 132
- Correspondence from Indiana 133

The New Films 135

Books Received 135

Calendar of Coming Events

Jan. 22-25. Congregational-Christian mid-winter meetings of commission on missions, home board of directors, prudential committee of the American board and associated organizations, First Congregational church, Evanston, Ill.
Jan. 24. Annual meeting of the American Christian literature society for Moslems, Calvary Baptist church, New York city.
Jan. 24-26. Presbyterian Church of the U.S.A., board of national missions, national staff, Neil house, Columbus, O.
Jan. 25. Annual winter institute, Ravenswood Methodist church, Sunnyside and Hermitage avenue, Chicago.
Jan. 25. State Y.M.C.A. convention, Y.M.C.A., Kokomo, Ind.
Jan. 26. Methodist standard training school, Wilmington district, Delaware conference.
Jan. 26. Annual meeting and dinner, Queens federation of churches, Union congregational church, Richmond Hill, N. Y.
Jan. 28. Child labor Sunday.
Jan. 28-Feb. 4. International Christian Endeavor week.
Jan. 29, 30. Pennsylvania council of churches, annual state convention, Grace Methodist church, Harrisburg, Pa.
Jan. 29. Special day for nation-wide demonstrations against U. S. war appropriations. American league against war and fascism.
Jan. 29. Alden-Tuthill lectures, Congregational, Chicago theological seminary, Secretary Henry A. Wallace, speaker.
Jan. 29. Annual meeting of Chicago church federation, World alliance for international friendship through the churches, Mr. Fred B. Smith, speaker, La Salle Hotel, Chicago.
Jan. 29. South Carolina synod of the United Lutheran church, Newberry, S. C.
Jan. 29. New York conference for unemployment, Commodore hotel, New York city.
Jan. 29-Feb. 2. Ministers' week Congregational-Christian, Chicago theological seminary.
Jan. 29-Feb. 1. Ohio pastors' convention, interdenominational, Columbus, Ohio.
Jan. 31-Feb. 2. Annual meeting board of education, 740 Rush street, Chicago.
Jan. 31-Feb. 11. Florida missionary interdenominational assemblies.
Feb. 9. Religious drama section of Rocky Mountain speech conference, Denver university, Denver, Colo.
Feb. 9-11. Interracial conference, Indianapolis, Ind.
Feb. 11. Race relations Sunday, Lincoln day, Indianapolis.
Feb. 12. Central trades and labor council of Greater New York annual Lincoln dinner, Brooklyn, N. Y.
Feb. 13. Golden anniversary celebration of founding of Temple university, commemorated by school of theology in all day session for ministers of Philadelphia and environs, Temple university, Philadelphia.
Feb. 14, 15. Annual convention, National Methodist hospitals, homes and deaconess association, Congress hotel, Chicago.
Feb. 20. Winter conference of the youth of New York presbytery, New York city.
Feb. 20. Midwest conference on church music, Northwestern university, Chicago.
Feb. 21-24. Annual meeting of the Pennsylvania conference on social welfare, Lancaster, Pa.
Apr. 2-5. Spring convocation and alumni week, Colgate-Rochester divinity school.
Apr. 30-May 2. Fifth meeting of the Institute for education by radio, Ohio State university, Columbus.
May 16-22. Spring meeting, board of bishops, Methodist Episcopal church, Cleveland.

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

VOLUME LI CHICAGO, JANUARY 24, 1934 NUMBER 4

EDITORIAL

THE bare announcement that there is a movement under way in Ohio to persuade the President to appoint Judge Florence E. Allen, of that state's supreme court, to the vacancy on the bench of the sixth United States circuit court of appeals, should be enough to evoke support from all parts of the nation. Senator Bulkley and Newton D. Baker are in the forefront of the Ohio agitation; Miss Jane Addams has been one of the first from outside that state to request the President and his attorney-general to elevate Judge Allen to the federal bench. It would be a waste of words to recall to readers of The Christian Century the qualifications which render Judge Allen a particularly fitting candidate for this appointment. We trust that there will be hundreds who will let the President know of the national approval which such a choice would command. Quite apart from the fact that Judge Allen is the logical selection to be the first woman to sit on a federal bench, her record as a jurist makes her the logical candidate from the Ohio bench—the source to which the President will naturally look—to fill this vacancy. Mr. Roosevelt has just given Illinois a distinguished federal judge in William H. Holly; it is to be hoped he does as well by Ohio. And Florence Allen gives him his chance.

Florence Allen for the Federal Bench

Karl Barth Is Dismissed

A WEEK that saw both sides in the conflict over control of the German evangelical church recruiting their strength for the battle just ahead, saw also an incident that will have a deep effect on opinion in this country and in England. Karl Barth was dismissed from his post at the University of Bonn. Barth's reasons for his implacable opposition to the totalitarian pretensions of the nazis with reference to religion may not have been reasons which make much appeal to what might be called the "activist" American clerical mind. But the fact that he has maintained this opposition, and yet remained in his faculty post, has been taken by many to mean that there was a gap between nazi theory and nazi action. Now it has been shown that neither Barth's international eminence, nor his Swiss citizenship, nor his economic importance to the formerly run-down university in the little Rhineland city, could protect him against nazi discipline. He must return to Switzerland or wear a nazi muzzle. Two other events of the week deserve mention. The first was the appeal of the Y.M. and Y.W.C.A. against compulsory inclusion in the Hitler Youth, the nazi organization which is planned to absorb all former youth groups. The two Y's based their appeal largely on the unfortunate effect which such an absorption would have on foreign opinion. Up to date, the result of the appeal is not known. The second was the attempt of President von Hindenburg to intervene in the church issue. After Reichsbishop Müller had threatened the bishops with the wrath of Hitler, the aged president took a hand on the other side. Summoning Dr. Müller to his presence he warned him against the division in the church which insistence on a "leadership" dictation would produce. Whether Hitler will take advantage of the president's intervention once more to postpone the inevitable church conflict, as he did last summer, remains to be seen.

The R.O.T.C. Issue Takes A New Turn

THE ACTS of the authorities of the University of California at Los Angeles and of Ohio State university have brought into the public eye nine more young men who are denied a place in tax-supported institutions because of conscientious objection to military drill. But the suspension at Ohio State is far more than a continuation of the high-handed militarism that has been practiced in a good many land-grant colleges. It really brings the whole issue of R.O.T.C. drill to a new development. For the authorities at Ohio State have granted the principle that genuine conscientious objectors against military drill should be exempted, and permitted to take other courses designed to contribute to worthy citizenship. In the present instance, these Ohio State authorities had thirty student c. o.'s

on their hands to begin with; they gave a committee, of which the commandant of the R.O.T.C. was a member, the right to pass on which of these students were genuine in appealing to conscience and which were shamming. As a result, sixteen were adjudged honest objectors and exempted from drill. The boys who have now been given the choice between drilling and getting out are not disciplined as c. o.'s, *but as fakers*. Here is something for the churches of Ohio to meet. These boys are products of church teaching; several are sons of ministers. Most of the denominations have gone on record defining a genuine status for the conscientious objector in their membership. Now the authorities at Ohio State publicly blacken the character of these boys as deceivers, and by so doing accuse the churches of helping to attempt a fraud. That, stripped of polite verbiage, is what the matter comes down to. Will the churches acquiesce in any such defamation? Or will the university authorities realize that such an attempt to discriminate between individuals is bound to make a bad situation worse, and that the only satisfactory solution will be found when military drill is made optional, as the federal law provides that it may be.

Mr. Roosevelt's Money Program

THE LONGER one thinks about it, the more mystifying is the excitement over the message on financial policy which the President sent to congress on January 15. What the President asked was unquestionable authority (although he believed he had it already) to do four things: (1) to drop gold as currency and treat it as a bullion base, except in the adjustment of foreign trade accounts; (2) to impound all such bullion within the federal treasury, paying for the gold now held by the reserve banks at the old rate, which is more than $10 an ounce lower than the government's present market rate; (3) to take $2,000,000,000 of the profit in this transaction and use it as an equalization fund to protect the dollar in foreign trade; (4) to set an upper limit to the dollar's value, in addition to the lower limit set by the special session, so that we will have a dollar held between 50 and 60 per cent of its former value. To these four points Mr. Roosevelt added that he would do nothing about silver now in addition to what has already been done. Now what was there about this to occasion surprise, much less to produce the excitement in the stock and grain exchanges that immediately followed? In a world that has $300,000,000,000 in debts and only $12,000,000,000 in gold (most of that immobilized in two nations) something like the first proposal of the President has been inevitable for months. The first involves the second. The third is just plain good sense in the light of the British example. And the setting of the upper limit at 60 cents, or very near that figure, has been prophesied by the actual condition of the money market for weeks. If the silver announcement was to have any effect at all, it should have been upsetting, for it dashed the hopes of several states. On the contrary, the whole country seemed to rise to the message with a whoop and a roar, and the press once more began to chortle over the number of minutes the ticker fell behind the market. The plain truth is that the "sensational" policy thus announced by the President is the policy which he has been following for months, the policy outlined in our last week's editorial on "An Evolutionary Revolution," and the policy which, as that editorial pointed out, has yet to reach its truly crucial phases.

Fighting Renewed In the Chaco

MANY a reader, after finishing Mr. Herring's optimistic summary of the results of the Montevideo conference in this issue, will turn to the reports in the daily press of the renewed warfare in the Gran Chaco with a wry smile. Evidently, the peace which Mr. Hull and the other negotiators at the recent Pan-American conference thought they had secured, was not much of a peace. With the expiration of the 18 days' truce, the Paraguayans went back to chasing the demoralized Bolivians, and now it looks as though nothing could bring this senseless slaughter to an end but an overwhelming military decision. We regret this rapid diminishment of the prestige of the Montevideo conference, just as we regret the failure of all the efforts that had gone before to settle this quarrel on some sort of sensible basis. No war in modern times has been fought for reasons more obscure, or to secure ends of more doubtful value. And the argument, now heard from South America, that the butchery—it has become nothing less than that—of thousands of conscripted Indians had to be renewed because the "honor" of Bolivia had become involved hardly sounds impressive in what pretends to be a rational world. One thing is certain: as Mr. Herring states, all Latin America is convinced that Paraguay and Bolivia have been pushed into this insane conflict by forces from without. On the Bolivian side it is alleged that these forces have emanated from the United States. On both sides, they smell of oil. How much truth there is in these general suspicions, which are shared by every Latin American with whom we have spoken on the subject, it should be the business of the American government to discover. When the truth is certain, it should be made known. And if it reflects on American economic imperialism, adequately corrective measures should be adopted.

Sir Stafford Commits a Blazing Indiscretion

ENGLAND seems to have come dangerously near a national attack of apoplexy last week. Sir Stafford Cripps, who is trying to put new vigor into the labor party by committing it to an out-and-out socialist policy, made a speech in which, while listing the opposition which a government intent on a rapid socialization of the country must expect to face, he included Buckingham palace. Sir Stafford's audience of supposedly sympathetic hearers listened, we are told, in a stunned silence. But Britain as a whole seems to have been anything but silenced. The observation of the

Sunday Times of London that the remark had been a "blazing indiscretion" is quite the mildest that has been committed to the cables. The general attitude seems to have been that Sir Stafford had come perilously close to blasphemy, and the indiscreet knight is now represented as trying to convince the English public that he did not mean to refer to the king, but merely to the influences which surround the throne. Undoubtedly, all this is in line with the traditions of British politics. Yet it is also an illustration of the essential artificiality of much political life. Sir Stafford is one of the socialists who have become convinced that half-measures and compromises, timidly concurred in by a labor government on taking office, doom that government to sterility and ultimate defeat. Recent history in Germany and Great Britain offers ample confirmation. If, argues Sir Stafford, the British labor party should return to power again, the only way in which it can protect itself against the same sort of miserable failure it suffered the last time is by swift, dictatorial measures, paralyzing conservative opposition and immediately establishing a socialist order, with the strength of the army and police to protect it. That means, we take it, the capital levy, the final breaking up of the crown and ducal estates, the liquidation of mine royalties, and similar measures. It is simple folly to contemplate such measures and *not* take the inevitable opposition on Buckingham palace into account. But that is one form of political realism that is not permitted in English politics.

President Roosevelt and the Freedom of the Air

BUT WHILE it is easy thus to point out the political romanticism of our British cousins at a distance of three thousand miles, an incident which occurred in the same week suggests that Americans, as well, are coming to hedge their chief executive about with a species of divinity. By far the most interesting and valuable American radio program dealing with current events has been the "March of Time," prepared by the editors of the news weekly, Time. Last week it was announced that, on a hint from the White House, broadcasting of statements by the President, which has been done by an actor exceptionally capable in simulating Mr. Roosevelt's voice, would be discontinued. The President, it was explained, could not give general permission for such attempts at reproduction, and therefore could not make an exception in favor of this particular program. The editors of Time acquiesced. But the incident raises a good many questions in the new, and largely unexplored, region of issues concerning the freedom of the air. Why was the President worried over these reproductions of his voice? It is not asserted that the presidential dignity has been impaired, or the President's acts and policies distorted by these broadcasts. On the contrary, a new and effective journalistic technique was being worked out to make the ideas and policies of the President familiar to the general public. So far as we know, nothing has ever been broadcast in this fashion which the President has not previously, by word or writing, made public. Does the ruling from the White House imply that the radio must obtain permission from *everybody* quoted on the air? Or does it mean that an American tradition is in formation which sets the President apart as a being too sacred to be impersonated? The more Mr. Roosevelt thinks about this ruling, and its implications, the more we believe he will regret it.

Nervousness in The Pacific

ON THE same day, a squadron of six United States navy seaplanes flew without stop from San Francisco to Honolulu in 26 hours, and the commander in chief of the Japanese navy was quoted in a Tokyo magazine as declaring that Japan expects and is preparing for a war with the United States. The two events were not unconnected. Their significance has been disparaged on both sides. The American flight commander dismissed what was, in reality, one of the most brilliant feats of aviation so far performed, as merely a routine flight in the line of duty, "no worse than night flying we have experienced off the coast of Mexico and around San Diego." The Japanese insist on the irresponsibility of the Tokyo magazine, and point out that it is not definitely affirmed that Admiral Suetsugu was actually responsible for the views attributed to him. But why not be frank? Military authorities of both governments are getting ready for war, and both know it. The massed flight to Honolulu was intended both as another step in American preparedness, and as a warning to Japan. The Japanese article mirrors a state of mind that pervades military and naval circles in Tokyo, and that has found outlet in the recent unprecedented budget. Washington points to the Tokyo article and says, "The effective answer to this sort of thing is the proof, given by these planes, that our outposts are now within a day of our mainland bases." Tokyo points to the flight and says, "If American bombers can fly from San Francisco to Honolulu in one jump, how long will it be before another jump takes them from Honolulu to Tokyo, or from Seattle to Nagasaki?" Military authorities seem bound to argue in this fashion, and to shape their activities accordingly. Does the statesmanship exist which can render their reasoning pointless?

Cuba Has Another Overturn

AFTER holding the presidency of Cuba against terrific odds for more than four months, Dr. Grau San Martin resigned on January 15. Few observers had discovered any particular sign of statesmanship in the Grau regime, nor even any clearly defined policy. But it was a Cuban government free from suspicion of foreign control, and as such it marked a turning-point in Cuban affairs. Dr. Grau's successor (perhaps only momentarily) is Carlos Hevia who, as this is written, is moving into the presidential palace to an accompaniment of threats which make him much less than eager

to assume office. The new president is one of the youthful figures who have been thrust up from obscurity during the revolutionary events of the past six months. The American press is emphasizing the fact that he is a graduate of the United States naval academy, but he seems to have been chosen by the dominant factions in Havana as standing farther to the left than Dr. Grau. Meanwhile, the economic chaos in Cuba has become more complete, while the United States, without having a visible hand in the latest political overturn, moves cautiously toward a new policy. This country has now, both at Montevideo and Washington, made clear its readiness to abandon the Platt amendment, and there are many Cuban politicians who talk as though that were all that is needed to straighten out the whole situation. It isn't. Before there is any chance for a return of stability to Cuba—no matter what the administration holding office—the abandonment of political control through the Platt amendment must be paralleled by a readiness to overhaul all loans, all capitalizations of utilities, and to adopt a sugar policy which will give Cuba an honest chance to escape from the one-crop slavery into which American interests have betrayed her. The Roosevelt interpretation of the Monroe doctrine has been a step in the right direction, but it is only a first, and a short, step.

The Revolt Against Science

PRESIDENT ROBERT MAYNARD HUTCHINS, of the University of Chicago, has brought into the open a smoldering revolt against the dominance of modern education by a more or less bare fact-finding science. His address at the December convocation of the university is provoking comment pro and con in all academic circles and in the public press. It is peculiarly fitting that this protest should be voiced by Mr. Hutchins, for he is the most recent product of our educational system to be found in high academic office. His youthfulness was genially acknowledged when, addressing his first class of freshmen, he began one of his sentences with the neatly modest words, "We freshmen." His latest address indicates that he has quite fully arrived at maturity! Moreover, he is the head of a university whose fame rests especially upon its high scientific attainment.

Yet he declares that modern science has left mankind bewildered. "We do not know where we are going, or why, and we have almost given up the attempt to find out," he says. "We are in despair because the keys which were to open the gates of heaven have let us into a larger but more oppressive prison house. We think those keys were science and the free intelligence of man. They have failed us. We have long since cast off God. To what can we now appeal? The answer comes in the undiluted animalism of the last works of D. H. Lawrence, in the emotionalism of demagogues, in Hitler's scream, 'We think with our blood.'"

Fact-gathering, says Mr. Hutchins, has reduced scholarship to triviality. We have been diverted from the task of understanding our facts. "Modern empirical science, which in origin was the application of mathematics to experience by means of measurement and experiment, has come in recent exposition to be considered exclusively an affair of experiment and measurement." "During the nineteenth century and since, we have been flinging piles of green wood on the fire and have almost succeeded in putting it out. Now we can hardly see through the smoke."

Mr. Hutchins proposes what seems in effect to be a return to the deductive method. What he calls "rational analysis," is, he insists in defiance of Francis Bacon, logically prior to empirical operations. "Rational thought is the only basis of education and research." "Our bewilderment has resulted from our notion that salvation depends on information." "Rational analysis finds and orders abstractions which can be organized into systems, and it is by the recognition or application of these systems in concrete material that we understand things in nature."

This thesis is, we believe, philosophically sound. Mr. Hutchins does not indicate in his address how deeply his own mind has gone in validating the priority of the rational to the experimental, and it might be difficult for him to prove that the rational is *logically* prior. But that it is *psychologically* prior, and therefore *necessarily* prior in all knowledge, is not so difficult to demonstrate. Mr. Hutchins seems to indicate that it is this psychological priority which he has in mind when he speaks of the priority of the rational, for he sharply dissociates his view from the "vicious intellectualism" of Descartes, who "thought himself into a mathematical universe which was to be understood by measurement alone." His favorable reference also to the earlier European universities with their three, and only three, departments—medicine, theology and law—each penetrating the whole field of contemporary thought and being penetrated by the other two, seems to indicate that he conceives the a priori as itself born of social and historical, that is cultural, experiences rather than of individual abstract ratiocination.

The president of at least one great American university thus takes his stand with those critics of our "scientific" civilization who penetrate clear through to the cause of our cultural ills. Though his emphasis is expressed with originality and courage, he is not alone. For a generation the leaven of the same protest has been working in the body of western culture. Voices like those of Chesterton and Belloc from the Roman Catholic side, like T. S. Eliot and Lawrence Hyde in the field of criticism, like the humanistic school of Irving Babbitt and Paul Elmer More, like Professor A. E. Taylor and the late Bishop Gore as the finest representatives of the Anglo-catholic movement, like Professors Whitehead and Wieman and Tillich, and Reinhold Niebuhr—such voices, despite much dissonance when they all speak at once, are nevertheless in essential unison on the major matter, namely, that the method of science as it has been standardized by the special sciences, falls tragically short of yielding results worthy of the power of human intelligence.

The revolt against science has been gathering force

for a long time. It is not a revolt which would destroy science, but which would put it in its true place and save both science and culture from the fallacy and tyranny of irresponsible experimentalism. There is a *given* element in human life—it is given in science no less than in other forms of experience. Science cannot get on without it. And our greatest scientists, like Eddington and Compton and Jeans, are recognizing this given element in terms of the great human presuppositions which underlie the most rigorous scientific method.

Among these presuppositions, those which are culturally human must be taken into account as well as those which are physically and biologically so. To investigate nature one must start with culture, because culture is a part of nature and the supreme achievement and exhibition of nature. Science is a perversion if it leaves culture out, if it does not take its start from this true a priori. It may adventure forth into its special field for observation and experiment, but it must come back again and again, making its report to the cultural system from which it starts, checking the value of its findings by the realities of that system and progressively transforming the system by the facts it discovers at the frontiers of knowledge.

For a culture uncritically to relax the bonds of its own self-identity, and to put itself at the mercy of the spirit of irresponsible experimentation, is to vitiate experimentation and lose its own soul. It is intellectual wantonness. Yet our western culture, in its enthusiasm for experimental science, has followed the lure of this siren. The restraints within which the hardly-won values of western culture are conserved have been loosened, with the result that its values have been depreciated where they have not entirely leaked away.

We can look back to the period when science seemed about to overwhelm our culture with an avalanche of materialism. Happily that day is gone. But the false naturalism which succeeded it is still with us, a naturalism which reduces the supreme expression of nature, namely, our cultural values, to the biological factors into which scientific analysis thinks it can resolve them. Scientific sociology has been dominated by this fallacy.

Happily, our better scientists have begun to call a halt to this barbarian invasion of the realm of human values. They see that "nature" is not the lowest term of an analytic regression, but the highest term of a historical and creative process. A method which proceeds only by analysis, and makes its generalization on the basis of the final term of that analysis, is not true science, but truncated science, requiring to be completed by reference to the cultural system in which the scientist lives and of whose values he partakes, both as scientist and as human being.

Thousands of parents of high school and college youth are in revolt against an educational system which robs their sons and daughters of that fine sense of devotion to the cultural values which fill life with significance. This revolt is for the most part inarticulate, because the parents are overawed by the formidable structure of our educational system and, besides, lack the critical intelligence to express their resentment. But the resentment is no less real and valid because it is dumb. These parents note the callow narrowness of too many young Ph.D. professors who use their students as so much material to practice on, and who regard their present position with distaste, hoping the while to get another where they will deal with graduate students or with independent problems of their own in research laboratories.

The mediocrity of the mine run of our scholars is becoming apparent. Many of them are no better oriented in the world of culture than the barber across the street from the college campus. Their lack of any high awareness of the nobility of life is beginning to be recognized. They are not to be harshly blamed. They are themselves the product of an educational system which worships at the shrine of a truncated science, and they do not know the treasures which tradition and art and religion have carried down the centuries and laid in our laps.

This revolt against science will cause resentment among scientists, but it will also bring undeserved comfort to all sorts of dogmatists—in art, ethics, politics and religion. The latter effect is the more dangerous because dogmatism is a chronic ailment, while resentment cures itself. A caveat must be entered against interpreting the revolt as a return to stiff classicism, or toryism or fundamentalism. The revolt is not in the interest of reaction, but of liberty and progress. It is not out to discredit science, but to save it, to expand it, to put purpose in it, to build a sky over it, and to call its attention to the stars. It has no wish to return to a culture from which science is banned, nor to a cultus that is too sacrosanct to submit to criticism. It looks forward, not backward—toward the emergence of a culture which will embody excellencies impossible in any previous culture which lacked science. It proposes to keep science, not only as an instrument of exploration but equally of cultural self-criticism, cleansing and progress.

Obviously, the revolt against science in general applies to our "scientific" treatment of religion also. We have too long been dealing with religion in terms of this same truncated science. We have been under the spell of that false method which assumes that the truth of any matter is found at the source of the matter. If we go back to the source of the Bible and find that its writings emerged in historical situations from the hands of men deeply implicated in those situations to which their words were addressed, we imagine that the value of the Bible and its divine inspiration are thereby destroyed. If it is demonstrated that the world and man came into existence by an evolutionary process from lower forms and orders, we imagine that we have shut out the possibility of a divine Creator. If we can trace out the concrete factors of social, political and cultural influences which acted as stimuli for those responses which gave character to the personality and career of Jesus of Nazareth, we assume that we cannot thereafter refer to him as the Son of God. And if we can trace the origin of many of our most venerable Christian doctrines and ecclesiastical forms to the Jewish and pagan world in which the early Christians lived, we assume

that we have thereby emptied them of all significance for ourselves and released ourselves from all constraint of further participation.

This is nonsense—the tragic nonsense of truncated scientific method. The supremely important fact about all these elements of our religion is that they belong to the cultural heritage which we have received—whatever may be their source or the route by which we have received them. Our religion is what it is. We shall never deal adequately with it until we see it, not as a theology, nor an ecclesiology, but as a cultus, a phase, and the most radical and creative phase, of our total culture. Our theology deals with religion on a too narrow basis. It assumes that the creeds must be *proved;* otherwise they are false.

And so the whole divine mythology of Christianity has come under the blighting or cramping influence of this perversion of the scientific method against which the souls of many are now in revolt. Let this revolt be made effective in our educational system, and a new renaissance in western culture, reflecting the profundities of the Christian cultus and reflecting in the Christian cultus its own critical creativity, will emerge. There are many signs that such a renaissance of the human spirit is imminent.

Class Struggle and Class War

EDITOR THE CHRISTIAN CENTURY:

SIR: I am very unhappy over your editorial in the current issue, entitled "A Regrettable Rupture," which seems to be based upon a fundamental misunderstanding.

You claim that the serious trouble in the Fellowship of Reconciliation has grown out of "wholly hypothetical premises." You say that the fellowship "had come to see the irrationality of war," and in this realm of reality had found unity. Then you blame the fellowship for allowing itself to rationalize about the class struggle, and for precipitating this unhappy split over a "hypothetical situation."

But the class struggle is not "hypothetical"! It is real. It is not something possibly or inevitably coming in the future, but actually with us at this present moment. The class struggle has been joined on a hundred fronts, and is breaking out constantly into open warfare. Both the contending factions of the fellowship faced realistically this situation, which is as definite today as the situation of the great war was definite in 1914; and together they tried to find a common answer to the question as to what they should do in such a crisis. They had found that answer, in the case of the international struggle, in an agreement that force and violence should not be resorted to under any circumstances. They failed to find this agreement in the case of the class struggle, since the minority contended that here the use of force and violence was justified, or, at least, inevitable. The overwhelming majority of the fellowship refused to compromise on this central issue of human life, and is therefore to be blamed only for following the example of St. Paul in remaining "not unfaithful to the heavenly vision."

Whatever their differences on the issue of absolute pacifism, both parties in the fellowship, majority and minority alike, would agree that they were facing the sternest kind of reality in the "regrettable rupture" which broke their unity, and that you with your insistence upon the hypothetical character of the class war are the one guilty of dwelling in a world of fantastic and rather pathetic unreality. What has happened in the fellowship is only what will happen everywhere in short order. The class war is with us! Are we going to remain pacifists in this struggle between classes, as we have insisted upon remaining pacifists in the struggle between nations, or are we going to abandon our idealism and go over to the law and practice of the jungle? Believe me, very sincerely yours,

The Community Church, New York City. JOHN HAYNES HOLMES.

MR. HOLMES has read our editorial carelessly. He also, if we may say so, reads the facts of the present social situation carelessly. We did not say that the class "struggle" is hypothetical. We said that class "war" is hypothetical. The class struggle is indeed, as Mr. Holmes says, "actually with us at the present moment," and has been for a long time. Class war has appeared in one part of the world, namely, Russia, where the proletariat by force took over the state and now maintains a dictatorship.

In all other western countries where there is class struggle, including our own country, the struggle has not yet come to the stage of "war," that is, of violent revolution, but is being carried on under the parliamentary forms of such democracy as exists in these countries. It is the hope of many, including The Christian Century and Mr. Holmes, and the majority group of the Fellowship of Reconciliation, that these parliamentary forms may prove secure enough and flexible enough to endure the struggle until the present order of injustice is displaced by a more tolerable economic system in which the disinherited shall receive the justice which they now rightly demand.

Whether that is possible or not, it is worth striving for; and if it proves to be impossible we shall all be compelled to face our duty when the day of wrath is upon us. But to assume the *inevitability* of the day of wrath, to organize for it, and to set up its inevitability as a test of fellowship among those who are determined to exhaust every resource to keep the struggle pacific, is to base the organization upon "wholly hypothetical premises."

There are, it is true, sporadic instances in which the struggle is "breaking out constantly into open warfare," as Mr. Holmes says. The milk strike, the farmers' strike and numerous industrial strikes are illustrations. These are disclosures of the ominousness and acuteness of the actual situation, and they measure for us both the need of decisive fundamental readjustments in the economic order, such as the Roosevelt administration is seeking to bring about, and the threat to our faith in the adequacy of pacific parliamentarianism in case no such readjustments are forthcoming.

In these sporadic disorders every one of us is bound to sympathize with one side or the other. In the case of Mr. Holmes and The Christian Century alike, our sympathies are with the clamorous demands of those who are suffering economic injustice. Shall we participate in, or (what is ethically the same thing) shall we approve and encourage others in, the destruction of property and life, and in the violent obstruction of orderly economic processes? This is the question which Mr. Holmes and the majority of the F.O.R. answer negatively, and The Christian Century agrees with them. But we do not accept the reason which they give for answering as they do.

The reason which they give for their negative answer is a *dogmatic* reason—that is the point which we made, and in this connection the only point. Mr. Holmes says that he and his fellows of the F.O.R. had found, in the case of the international struggle (war), a basis of agreement in the common conviction that "force and violence should not be resorted to under any circumstances." They insisted upon applying this dogma to the class struggle, and so brought on the defection of those who, though no less opposed to international war than the majority, did not accept the dogma and could not, therefore, apply it in the case of the class struggle.

The editor of The Christian Century is not a member of the F.O.R., though he has been repeatedly honored with invitations to become a member. His misgivings as to the creedal implication of membership were always met by the assurance that membership presupposed only an objective and absolute opposition to war, and not subscription to a special reason for being thus opposed to it. It was on the basis of this information that our editorial deprecated the rupture in the organization, which seemed to us to be caused by the erection of a dogma into what is practically a test of fellowship.

The information upon which our statement rested may have been erroneous, and the real basis of the fellowship may have been from the beginning an agreement on the dogma that "force and violence should not be resorted to under any circumstances." If so, our point was not well taken.

But, for various reasons, we cannot believe we were in error. We do not believe that even the majority which Mr. Holmes represents is agreed upon this dogma, and thereby justified in creating a schism in the fellowship. The F.O.R. has never been, to our knowledge, a non-resistant organization in the Tolstoyan sense. There has been a long discussion within the fellowship over the distinction between violent and non-violent resistance, but neither Mr. Holmes nor other leaders have, so far as we know, either practiced or preached the absolute abandonment of force and violence. We have not heard, for example, that they favored its abandonment in dealing with criminals.

On the contrary, one of the most effective arguments which they, like The Christian Century, have made against war lies in the clear distinction which has been drawn between war and police. They have absolutely condemned one and, by implication at least, approved the other. But war is no more a case of force and violence than is the apprehension, trial and punishment of a criminal. The F.O.R. has never until now used the force-and-violence dogma as a test of fellowship. And it does not now use it except in its application to the social crisis. Consistency would require that it be applied right down the line, from the treatment of criminals to disciplining the child.

There are those, it is true, who would thus apply it. Such persons may be members of the F.O.R., but the F.O.R., as such, has not in the past conceived its basis of membership in terms of such an "agreement" on this dogma as Mr. Holmes asserts.

Without being meticulous in our comment, it may help somewhat to clarify the matter if we quote Mr. Holmes's careless representation of our position. He says: "You blame the fellowship for allowing itself to rationalize about the class struggle and for precipitating this unhappy split," etc. That is not our position at all. It is not that the fellowship rationalized about the *class struggle,* but that it rationalized *its united opposition to war,* and set up a particular rationalization as a test of fellowship against those who were unwilling to subscribe to this particular rationalization when applied to the social crisis. The rupture in the organization which this reaction into dogmatism brought on was, we said, regrettable.

Our position in this discussion may be summarized in three propositions: 1. We are unable to subscribe to the dogma that the use of force is always wrong. 2. Yet we are opposed to any conceivable form of international war. 3. And we are opposed to the use of violence in economic disputes, and will do everything in our power to keep down the possibility of a violent economic revolution so long as there is hope of effecting adequate social change through orderly democratic procedure. If and when that hope must be abandoned we shall have to take our stand in the light of the best knowledge and guidance then available.

A letter from Professor Reinhold Niebuhr is also at hand in reply to the other half of our editorial which characterized his defense of the minority position as likewise dogmatic, but it must wait for publication until next week.

VERSE

We Are the Dead

WE are the dead—who vainly strove to bind,
With chains of greed, deluded humankind;
Who sought to reign as despots on the earth.
But now, alas! a new age comes to birth—
And we are dead.

We are the dead—who were too deaf to hear
The cries of justice—what had we to fear?
We scorned the law; we were too blind to see
That all are slaves unless all men are free:
Now we are dead.

We are the dead; our kingdom built on lust
For gold and power is prostrate in the dust;
Our glory fades, our banners now are furled.
New days are here, a vision wakes the world—
And we are dead.

THOMAS CURTIS CLARK.

Peace

CLEAR-TONED, the swelling call to peace
Rings out above the Seven Seas
Till slaves and Sybarites must hark
To new, compelling harmonies.

SARAH JOSSELYN WILSON.

Who's Bluffing in Missions?

By Hugh Vernon White

I DO NOT SAY that anybody is bluffing, but there are at least two directions in which the question may well be raised. Neither party to which it applies has any just grievance if we press for an answer. For Christian missions has always been a public interest of the church and even of the world at large, and during the past year an unprecedented discussion of not alone the actual methods but of the underlying principles has taken place. Roughly, this discussion has been between those who accept in the main the critical appraisal made by the Laymen's report, and those who have made haste both to denounce that appraisal and to defend missions as now carried on.

In this kind of controversy lines are drawn with a fictitious sharpness and each side soon finds itself appearing to give unqualified support to positions with which it is really quite dissatisfied. Thus the defenders of missions have seemed to stand for certain defects and evils in present practice which they are really working hard to remove; and those who like the Laymen's report appear to endorse it as though it were an adequate and blameless document, while, as a matter of fact, even those who wrote "Rethinking Missions" have been saying since its publication that it has defects and above all that it is by no means a complete account and appraisal of all aspects of missionary activity.

Something to be Done

Now all this discussion, even granting some unpleasant aspects of it, has constituted an education for a great many church members and leaders. But missions is not just something to discuss, it is something to be done, and the interested church public has a right to ask both parties how far their words represent an intention to do the thing they are talking about—if they get the chance. The gap between words and performance is the bane of all social effort and nowhere more so than in religious effort.

As regards the actual organized work of missions there is a body which can speak officially. Lately it has spoken. At Garden City, Long Island, January 3 to 5, the Foreign Missions Conference of North America held its annual meeting and addressed itself directly to the points of missionary policy that have been subject to criticism and debate. This meeting of the F.M.C. was a surprise to the old timers; for the writer it was final proof of the fact that anything can happen. A year ago I went to my first meeting of this body which represents 84 missions boards and was depressed by the tension, the defensive attitude, the manifest "kicking against the pricks." But even a year ago it was evident that, after each speaker had unburdened his soul of his resentment toward the Laymen's report and his affirmation of his evangelical Christian faith, he was constrained to give approval to most of the criticisms of missions contained in that report and to its main recommendations.

At Garden City there was a complete absence of tension, no defense mechanism in evidence, and a confident and even enthusiastic turning to new policies in the mission work. A masterly paper was read by President Charles R. Watson, of the American University in Cairo, in which drastic steps were urged toward cooperative effort, and new interpretations of Christianity on the field and of the meaning of missions in the home churches were declared to be imperative to the ongoing of the enterprise. It was proposed, for example, that where several boards have work in any area the secretaries of those boards visit the field together to work out "one unified field program." In response to this suggestion the conference voted to commend such a plan to the various boards and even designated certain areas where such visits and cooperative planning should be begun this year.

Facing the Economic Order

It was clear that Dr. Watson had in mind a pretty thoroughgoing reconstruction of the missionary program. He called for a *new* program, first to conform to the financial realities of the present; and second, to take account of the "certainty that, five years from now, we shall be facing conditions so greatly changed that the advances we shall wish to undertake will lie in directions quite other than in any mere revival and extension of suspended activities." He pointed out, as regards the present generation in the churches, that they are not interested in the old theological formulas, and are unimpressed by the statistics of organizational progress which are so dear to some missionaries and administrators. He declared that what the younger generation want to know "is how society has been changed, what influence is being exerted upon the community, what difference is really made in the life of a non-Christian when he becomes a Christian."

The conference program led right up to the burning issue of the economic order. An evening was given to a round table discussion led by Edmund B. Chaffee, director of the Labor temple in New York city, on "Conditions in America that affect foreign missions." It was a refreshing and even exciting session. Dr. Chaffee mentioned the usual factors in contemporary life which have a bearing upon support of missions; the depression, changes in theological outlook, preoccupation with other great issues. But he stated emphatically that by far the most important factor to be considered is the competitive system of western civilization which denies Christian principles of brotherhood, love and the value of personality.

Dr. E. Stanley Jones, reporting on the series of united conferences which he, with a number of others, has been conducting during the fall and winter, and speaking for the "team," struck the same note. He said, "People are sensing the fact that the sum total of life must be reconstructed. The very basis of society

must be shifted from selfish competition to a cooperative order, one in which every life of every color or class will be sacred and sacredly developed. In Jesus' conception of the kingdom of God on earth we find a program that demands not merely social amelioration, but social reconstruction. It demands the changing of the whole basis of life from selfish competition to unselfish cooperation, from exploitation of people to the expression of people, from a shambles to a brotherhood."

Competition Is Sinful

Dr. Jones also spoke plainly about the "structure of Christian missions." "We therefore call upon the boards to view afresh every constructive proposal made by the laymen in their report, or by any other group or person, tending to make this movement thoroughly expressive of the mind of its Master and thoroughly operative as his redemptive purpose. To that end we must do away with all duplication and competition between Christian bodies at home and abroad. In the face of a world situation such as this, competition between Christian bodies is not absurd, it is sinful. We plead for its cessation."

All this the members of the conference heard gladly, and a number of resolutions were adopted looking in the direction especially of the proposals made by Dr. Watson. Of course, the F.M.C. is not itself a legislative body; it can only "counsel and advise" the boards. But after all, it is made up of the official delegates from those boards and anyone may say with complete justification that officially the Christian missionary movement has committed itself to new and progressive policies. Do they mean it? Is it as good as it looks? In answer to the latter question one experienced board secretary granted that perhaps it wasn't but that it was pretty good at that. As stated at the beginning this is no charge that the F.M.C. is bluffing, even unconsciously. But all who have aligned themselves with the point of view of the Laymen's report must take account of what has been done. We must either charge the mission boards with bluffing or accept their open declaration as the expression of a serious purpose to make progress.

Seeking a Vital Lay Movement

But we must not forget the other party to the year of debate. It is not as official as the F.M.C. and yet there is a committee for the presentation of the Laymen's report which is itself conducting united missionary conferences in many cities. This is one of the most hopeful results of the Laymen's inquiry. The conferences have been addressed and led by members of the appraisal commission and in many cities great gatherings of men and women have faced under such leadership the critical questions of present day missions. It was frankly the hope of the inquiry that its report and appraisal would lead to a real laymen's missionary movement which would go to the root of the matter and establish missions upon a basis of intelligent conviction and purpose. That "rethinking" must precede any such movement, or at least initiate it among the educated church membership was recognized. That honest thinking would have to be free to see the whole picture and to insist upon radical changes in program was equally apparent.

There has been a good deal of complaint that the report did not give the whole picture but only parts of it that are not so bright. The laymen have been charged with exposing the "seamy side" of missions and not paying sufficient attention to the sound and good aspects. The charge has some justification. But, after all, theirs is not a propaganda document, but a critical appraisal, and they explicitly declare in the foreword that they hoped to "reach well-founded judgments, not on the entire work of missions, but on those critical questions which are determining the attitude of the laymen of our churches and of the wider public." The brighter side of missions has been sufficiently portrayed by the mission boards themselves, and ably so. Each board for its own constituency and the Missionary Education movement for them all are continually publishing the story of the fine achievements and the high purposes of Christian missions and all the official machinery of the denominations is at the disposal of education departments to make the story known.

Who's Bluffing?

Both these approaches are one-sided. The Laymen's report deals mainly with the defects of the movement; our board missionary propaganda deals mainly with the achievements and hopes. Either taken alone is misleading, the board's story no less than that of the report. And almost necessarily so. It is not that the missionary propaganda intentionally misrepresents the case; it naturally puts forward the successes of missions because it wants to prove their value of which missionary leaders are themselves fully convinced. But this procedure carried on too long proves to be a boomerang; a critical, not to say, skeptical generation begins to be suspicious. The story seems too idyllic, too good to be quite true. And they are right. The laymen's story tends to restore the balance and it is a wholesome and good thing. An adult mind doesn't want to be led along by bright and happy half-truths; it wants the whole truth.

In the series of conferences now being held this critical mind is being met; the demand for radical change is being developed. It would not be fair to raise the question of bluffing, however, in the case of the Foreign Missions conference unless we should also direct it to the critics of missions. Let us all admit that we like to hear some established order put on the spot, and then let us face the peril of that proceeding. What is it that the critical laymen in our churches are most deeply interested in? Is it missions, or the criticism of missions?

Again, I am not saying that there *is* bluffing; I am only asking the question. If the laymen who read the report with approval and join in the conferences which promote the demand for changes in the present conduct of missions are deeply and earnestly interested in having better missionary work done, then the recent action of the F.M.C. presents a new situation. They are no longer the opposition but are presented with the op-

portunity to do the thing they have been demanding. Again, let me say that missions is not merely something to discuss, but something to *do*. If the F.M.C. and the boards are bluffing, let the laymen call their bluff. If, on the other hand, the laymen are bluffing, and the boards are not, then the bluff of the laymen must be called.

As a board secretary and a member of the recent F.M.C. annual meeting, and also as an enthusiastic protagonist of the Laymen's report, may I speak out in meeting and say that I devoutly hope that neither party is bluffing. I am equally ready to call the bluff of either, but much more eager to take them both at face value and to see a new Christian missions in the offing.

New Churches for Old

By Albert Edward Bailey

CHALLENGE:

COME, you Architects, whose draughting-boards are dusty with disuse, get busy on a new job! Bring my dream down from the clouds and plant it solidly on the earth.

Come, you Painters and Sculptors, forget your useless "Art for art's sake," slogan of an outworn materialistic philosophy; get busy under another battle-cry, "Art for life's sake!" Smite into the waiting spirit of youth a new vision of the kingdom of God.

Come, you technicians, armed with the manifold instruments of science, make your machines slaves of the Spirit! Show me how light and motion and sound can rouse dormant emotions, elevate man's soul to the mount of revelation, bow it in worship, drive it to battle for a more glorious world.

RESPONSE:

Architect: It's no use. You can't beat the gothic. Those old fellows, working in the age of faith under the inspiration of a universal church, have given ultimate expression to man's religious yearnings. Did you never see Chartres cathedral?—or its New York counterpoint on Riverside drive, or Princeton chapel, or the Chicago chapel———

Dreamer: Not for me, friend! I live in the twentieth century and I will not speak the language of the thirteenth. Men who can think out Radio city in response to the problem of entertainment and education can think circles all around those churchmen if they really set themselves at it. No copies for me!

Architect: What would you suggest?

Dreamer: New materials—steel, chromium, glass, porcelain, bakelite and whatever synthetic products science can create. New forms—pure geometry uncluttered with futile mouldings, cornices, crockets, buttresses and the flubdub that passes for ornament.

Euclid alone hath looked on Beauty bare!

I would have the clean-cut masses rise clusters of crystals, lines vertical for aspiration, lines horizontal for repose; walls smooth with great plates of dull-finish porcelain, the color of which graduates from a rich green near the green earth to pure white against the sky.

Technician: That would give a splendid surface for color effects at night.

Dreamer: You know, of course, the newly invented "Lumia"—the art of space-color? At night the floodlights will etherialize the mass with slowly changing tints, but the towers will be played upon by the color-organ with swift-moving shapes that turn geometry into flame. Like the perpetual beacon of the Unknown Soldier, these delicate wisps of color will serve for remembrance—how the spirit of man through all the centuries has striven upward to find itself and God, unextinguished "however the winds may blow it about"; and our towers seen from afar, in darkness and storm as under the clear stars, will call upon men to tend the flame of their spiritual life.

Sculptor: I hate to think of a building without ornament. One of the glories of the cathedrals was the stone carving—the Bibles in stone, the imagery and the doctrines by which religion—

Dreamer: Yes, I overstated the simplicity of my geometry. I propose that all around the base of the outer wall there be a life-size procession of people advancing from both sides toward the main portal. This procession in high relief is molded in polychrome glazed tile. It represents the forward march of man from the jungle to the machine age, from primitive simplicity to modern complexity. The parallel social evolution is hinted in the low-relief background against which the figures march. I would show the slow gropings, the frustrations, the painful steps, and yet the never dying hope, the growing purpose, the eternal aspiration. This is the true "Procession of the Holy Ghost." Over the portal I would write the brave words of Tennyson's Merlin, "Follow the gleam." And above the motto as the focal point of the composition I would place a living star, never resting, that flashes many-colored rays through every hour of the day and night down on the upturned faces and the outstretched hands of the multitude below.

Painter: There doesn't seem to be much of a chance for me here.

Dreamer: Follow that procession as it enters the portal, Mr. Artist. Your opportunity is inside where rain and snow will never dim your colors. The whole interior will be as colorful as an abalone shell. Some of the spaces will be reserved for living color, for the Lumia and other forms of light projection. Some will be reserved for rich materials that need no ornament. But the rest of the spaces shall be yours—not to disport

yourself in for the esthetic pleasure of highbrows, but to express social aspiration and achievement. What a chance for dramatic biography, for pictures of those historic crises in the spiritual life that have won for us our heritage. I can think of one long series that begins near the entrance and culminates in the chancel. In it the historic religions of the world are set forth: the Osiris-faith by which the Egyptians conquered death, the mysteries of Dionysus and of Mithra, the symbolic gods of the Hindus, gentle Gautama preaching the great renunciation, Confucius molding ethics and the state, Lao-tze pointing the Way, the fiery Moslem prostrating himself before the greatness and the unity of Allah.

And I can think of another procession opposite this one. It moves away from the chancel toward the door. It is the sorry procession of the church, fired at first by the social idealism of the Founder, but losing itself in the quagmires of theology and temporal power. I would hint the persecutions and wars waged in the name of Christ, the bickerings and the schisms and the anathemas. But lest the worshipers hang their heads in shame and go forth into the world defeated and dispirited, as the fresco nears the door I would sound the trumpet-call to action. I would paint the conquests of the spirit of love, the true saints who did not die for theology but who lived for the advancement of man; so that with this double memory of defeat and victory the worshipers might return to their tasks both humbled and inspired.

Architect: I can't quite image the sort of auditorium you would build under your crystal towers. Will you have the time-honored basilica form or the theater form or what?

Dreamer: You will have to work that out in view of the problems involved in mass education and mass inspiration. I imagine that the theater form is nearer to our purpose. For one thing, I want a flat-domed ceiling on which I can project the stars, or clouds touched with sunrise, or the blue sky, or gently waving forest branches seen from beneath. Have you visited a planetarium and heard people gasp when the operator "turned on" the stars? There is a thrill that goes with the night sky, and that thrill is akin to worship. I would have my audience rest in the house of prayer under the dome of the Infinite.

Technician: You speak of mass education and inspiration. We think that in the theater we have pretty nearly solved that problem. With our films we can not only present any story or idea or situation with penetrating clarity, but with our lights and sounds we can emotionalize and energize that imagery until the audience can hardly keep its seat. You wouldn't suggest any of these devices for the house of God?

Dreamer: Why not? The house of God, like the sabbath, was made for man, and the sole test of fitness is whether any device ministers to man's need. I would use the full technique of the theater. I would teach with motion pictures all that is necessary or desirable to know about the Bible, the life of Christ, the history of the church and its saints, but especially the heroes who have helped win for mankind its emancipation from superstition and slavery and disease and ignorance, and have opened the doors of social progress. I would adventure also into the present and show those phases of contemporary life that need socializing and spiritualizing, in order that the church may set itself more intelligently to its task.

And since gatherings in this chapel are for worship as well as for instruction and inspiration, I should use every technical device known to the theater or to science, especially color and music and motion, to induce those emotions that lie close to prayer. Here the color-organ will find one of its major opportunities. Unless you have seen a demonstration with it you cannot imagine how it manipulates the human spirit under the spell of beauty.

Architect: There is a host of questions I should like to ask. In your revolutionary substitution of a screen for a reredos, what will you do with your altar?

Dreamer: Abolish it! Religion is a living thing while the altar is a symbol of death. It was originally a sarcophagus in the catacombs; on its lid the mass which is the sacrifice of Christ was celebrated. In later times the sarcophagus was brought into the church and used for the same purpose. All high altars in Catholic churches today contain some relic of a saint, and the altar symbolism is always that of suffering and death. Altars therefore look toward the past and toward tragedy. Religion looks toward the present and the future, toward life and hope.

Nevertheless, a focal point is necessary for worship. I should therefore retain the cross as a universal symbol of Christ and his spirit of self-sacrifice, and allow the frescoes or mosaics of the chancel to recall his life and ministry. But I propose to make the focal point of our chapel a symbol drawn from Christ's own vivid imagination—*living water*. Water is also used in the book of Revelation as a symbol of salvation and eternal life. In view of the appropriateness of water to suggest the perpetually moving vital force of religion, I would arrange the focus of our chapel as follows:

> The organ case as a reredos, framing a panel for tapestry hangings that conceal a screen for projection.
>
> A white marble cross ornamented with an inlay of synthetic jewels. Lights will constantly play upon it to make it live.
>
> At the foot of the cross, a black basin from which a narrow sheet of water spills to the chancel floor.
>
> By a curving slide the water is noiselessly led forward into a channel that drops successively over three steps of the chancel stairs and reaches a pool well toward the front. In the middle of this pool a single-jet fountain plays continuously and makes delicate music.
>
> Concealed lights shoot colors through all the cascades and the fountain, variable at will or running automatically.
>
> On each side of the water channel there is a garden about three feet wide. Instead of putting cut flowers on an altar each Sunday, we have living flowers ever blooming. Toward the reredos on each side of the upper basin will rise the spikes of saverns or oriental cypress trees. Other shrubs will flower in their season, while down the cascades the garden will be a formal arrangement of grass and dainty flowers.

This symbolism suggests the tender, living, easily crushed but vitally transforming power of the religious life, which must be watched and nurtured and made to

grow, watered by the streams from above. It will be unique and exceedingly beautiful.

Incidentally, the symbol of waters issuing from the foot of the cross is very ancient. It is represented in mosaics in Ravenna and Rome. The Fountain of Life has been beautifully painted by the Van Eyck brothers of the early fifteenth century. These symbols are all a part of our heritage.

And can you imagine the beautiful pageantry and ritual that might center about these symbols?—the baptisms, the processions of little children, the choirs, the symbolic acts—all looking toward life and joy and vision and accomplishment.

Architect: I can see that you will be needing a new ritual and a new technique of religion—really a new soul to inhabit such a strange body as you propose to create. The old forms, prayers, sermons, hymns, collection plates, notices for the week and the like will look like a skeleton at the feast in such a temple as this. Isn't that really your first problem, how to make over your ritual?

Dreamer: The problems of body and soul must be solved together. Somebody will have to dream another dream to complete mine. It will come in due time. But meanwhile let me set you a final problem; how adequately to stimulate the attitude of meditation, reflection, communion, appropriation of the infinite by the finite; how to create a setting in which solitariness shall drink at the fountain of life undisturbed by the throng or the spaces of the communal worship.

Architect: The old cathedral builders used to solve that problem by sidechapels. There you had the restricted area, the relative seclusion, the altar dedicated to some saint who offered a special avenue of approach to God, and an altarpiece as a focus of attention.

Dreamer: That device I think will meet the need. See if you cannot find somewhere within the structure of the great house of inspiration some places for meditation, where the "He," as Professor Hocking puts it, may become "Thou" and then "We." Perhaps the chapels might be arranged radially about the chancel; perhaps they could flank the main room like pavilions, screened in front with lovely tapestry curtains and available at all times for reading, meditation or prayer.

Architect: How many of these would you need and how should they be differentiated?

Dreamer: There is no necessary limit. I have conceived of them as representing pathways to God, and I have tried to think of the different historic approaches men have made. Some approach God best through nature, others through work or love or music or literature or service to humanity. Some have apprehended him best through philosophy or the contemplation of law or of mathematics or the mystery of personality. I should suggest a selection from these and any others that further thought would approve.

Architect: How would you treat these chapels?

Dreamer: Each chapel or shrine would have as its focal point a statuette or other plastic object that embodies the special idea of the chapel. There are three walls each with a picture; a decorative dado or frieze containing illustrious names in the special area of thought commemorated; a bookcase on each side containing books in bindings harmonious with the general color-schemes of the chapel and all relating to the subject of the shrine; several comfortable chairs for reading, and a prayer desk. The tapestry hangings can be drawn to make a private retreat when desired, or left open for decorative richness during public service.

Sculptor and Painter: Give us a few more hints so that we may be thinking along your line.

Dreamer: Well, take for example the pathway of Service:

> Focus: Statuette, parable of the Good Samaritan.
>
> Wall frescoes: Lincoln emancipating slaves; First use of anesthesia; John Howard and prison reform.
>
> Dado medallions: Conquest of yellow fever, Jacob Riis and the slums, Rockefeller hospital in Peiping, a Carnegie library, Jane Addams and Hull house, Livingstone in Africa, Carey in India, Schweitzer in Africa, Grenfell in Labrador.
>
> Library: Books of social service and missionary accomplishment.

Or again, the pathway through Music:

> Focus: Statuette symbolic of music.
>
> Wall frescoes: symbolic painting, "The Music of the Spheres"; Beethoven composing the moonlight sonata; Bach at the organ.
>
> Dado medallions: Orpheus, David, Ambrose, Palestrina, etc., including moderns.
>
> Library: Books on musical appreciation.
>
> Organ self player: A small but very beautiful organ should be installed in some part of the chapel (distinct from the big organ used in regular services). A library of rolls, the finest available organ music, should be placed in the shrine, with the understanding that anyone, day or night, may satisfy his longing. Modern mechanisms are so perfect that the most unskilled can manipulate them without fear of damage.

Of course there is an infinity of detail in all this scheme that will have to be worked out; but that is part of the fun of living.

Architect: This dream of yours means the scrapping of many of the old ideas and practices. I doubt if you will ever get the church as a whole to accept it.

Dreamer: Well, aren't we in the midst of a social revolution of the first magnitude? Why shouldn't the church do a little revolutionizing on its own account—if it would help bring the kingdom of God any nearer?

Fooa

I HAVE surfeited my heart
With baubles and with glistening gold—
With luxuries, and all the pleasures of this life.
The choicest of them, Lord,
Have turned to bitter-sweet.

Long, long ago,
You fed the multitude,
And straightway they were filled.

Today, I pray,
O take the husks from off my table,
And satisfy my hungry heart
With manna from above.

HELEN MILLER LEHMAN.

The Pan-American Dream Reborn

By Hubert Herring

Lima, Peru, January 7.

THE SEVENTH Pan-American conference in Montevideo opened with less hope and closed with more promise than any of the seven conferences in this important but not always glorious series. This was the miracle of Montevideo, that, expecting little, we were confronted with a vocal and effective Pan-Americanism which we had not known to exist. During the first week of the conference the delegates wandered forlornly about asking, Why are we here? Argentina and the United States would have cheerfully postponed it for another year. It was almost impossible to find a delegate in any of the fly-infested hotels of Montevideo who had the slightest idea that the conference would result in anything more than sound and fury. Editorials in the Buenos Aires papers suggested from day to day that the conference was a pleasant party, pleasantly headed nowhere.

Then something happened. Several things happened, and we rubbed our eyes and asked each other what it meant. It is always fascinating to watch the play of ideas and emotions upon a heterogeneous group of people: the swift impact of new and strange ideas, the thrust of ambition and the clamor for advantage: then to mark that coalescing of minds bringing unity out of disorder: the emergence of a group mind, of a group conviction and purpose. This began to happen on the ninth day of the conference. The mood of the conference changed overnight. The exhibitionists were thrust into the background. The delegates settled down to work.

Mr. Hull's Diplomacy

There was leadership at Montevideo. The personnel was distinguished. Twelve nations, including the United States, sent their ministers of foreign affairs. Politicians were much in evidence, but there was a sprinkling of economists, historians and men of letters. The dictators of America—and there are at least a dozen of them, ranging from the tyrants Gomez in Venezuela and Trujillo in the Dominican republic down to the milder despotisms of the gentlemen who control Argentina and Brazil—were well represented. This was anything but a democratically controlled conference of the representatives of democratically controlled states. Nevertheless the quality of the personnel was surprisingly high, and in all of the major tests courage and idealism were not lacking. It has been a new experience in Pan-American conferences.

Mr. Hull came from Washington with memories fresh of London. He had had his notables there, a whole row of them, and they had made his life miserable by their speechmaking from rooftops. He had had his Moley, and his repudiations from Washington. He came to Montevideo with another kind of delegation: no Moleys, no notables, none running for President. He was intent upon running this show for himself, and he did it, and he did it well. There was an offhand quality to his statesmanship which disarmed suspicion. There was frankness, utter candor, in his relations with the men who came from all the nations, great and small. It had its effect upon the atmosphere of the conference. The important little men who loom so large in such gatherings were deflated in the simplicity of the air Mr. Hull helped to create.

What the Conference Achieved

It was not a repetition of the ghastly conference of Havana five years ago. The contrast between Havana and Montevideo resolved itself in terms of the contrast between Charles Evans Hughes and Cordell Hull. Hughes spoke magnificently, every phrase poised and pointed, the spokesman of the empire, the empire of wealth and privilege: Hull spoke haltingly, with none of the arts of the politician, none of the air of the proconsul giving orders to his vassals; wistfully almost; the spokesman of a nation distressed and suffering, in which one-third of the workers faced misery. The delegates at Havana from Nicaragua and Haiti had returned to their homes, silenced, defeated, hating the name of the United States: the delegates at Montevideo returned in the confidence that at last they had been met by the spokesman of the United States in perfect honesty and sympathetic understanding.

Five things happened at Montevideo, each of them significant of the new mood engendered by deep concern, a new degree of frankness, and by the changed attitude of the United States. These five things stand out as the tangible results of this seventh Pan-American conference.

First, there has at least been a lull in the ridiculous and suicidal war between Bolivia and Paraguay in the Chaco. The horror of that war was obvious. Two nations, one with something over two millions in population, the other with less than one million, have been fighting for the possession of a desolate waste about the size of Arizona. Each has had an army of approximately one hundred thousand in the field. The slaughter has been unbelievable. The armies of the contending states have drawn upon the boys of sixteen and the men of sixty. Landlocked Bolivia was fighting for access to the sea by way of the Paraguay river, an access denied by Peru and Chile on the other side of the continent. Paraguay was fighting for territory held and occupied. Behind the struggle appeared dim and ill-defined shapes: Argentina backing Paraguay whose economic life she dominates; certain business interests whose identity is unknown backing Bolivia, and with the widely held but unsubstantiated conviction that these interests had their head offices in New York—and over all the smell of oil. The bystander could see in the conflict little else than one more struggle for oil wells, with sixteen-year old boys paying the account.

Second, the peace machinery of the Americas has

been implemented and undergirded. Peace treaties and convenants have not been lacking. There was the Gondra pact launched by the fifth conference at Santiago de Chile; there were the arbitration and conciliation treaties launched in 1928. These have remained unratified by a sizable number of American states, including Argentina. This failure to ratify American peace machinery left much uncertainty in the air. In the meantime, Argentina had sponsored a peace treaty on her own account. Some were inclined to argue with Argentina, Why not add your seal to the treaties already launched rather than demand a new treaty bearing your name? Mr. Hull did not take this stand. On the contrary he made his appeal directly to Mr. Saavedra Lamas, the Argentine minister of foreign affairs, and as a result there was a memorable session in which Argentina announced that she would sign the Gondra pact, the conciliation and arbitration treaties, and, for good measure, the Kellogg-Briand pact. The United States announced that she would sign the anti-war treaty sponsored by Argentina. Other nations promptly fell into line. A general ratification of outstanding peace machinery was promised.

The cynical may question the genuine significance of all this signing of peace pacts. They argue that it all comes to nothing when national interests clash. Granting the difficulties, as one must, the solid fact remains that the representatives of the American nations, in conference assembled, for the first time evidenced an almost unanimous concern for a peaceful ordering of their life. They may not all mean it, they may be overruled, but the action was heartening as the statement of faith in the possibility of peaceful solutions.

Better Relations with Argentina

Third, the conference was marked by a rapprochement between Argentina and the United States. Argentina has despised us these many years. She has had many and various explanations to offer for this unfriendly attitude. It has been the fashion in Argentina to speak of our imperialist temper and of our flaunted ambitions; to speak of our materialistic civilization in which gentler and more spiritual values are forgotten. These are the traditional alibis. It seems clearer that the distrust of the United States by Argentina is rooted in likeness rather than in disparity. Argentina is in no position to criticize our imperialism; she has her own. She is in no position to look askance upon our materialism; her pursuit of wealth is no less mad. Buenos Aires suspects New York because the two cities are so much alike. It is the suspicion between first cousins who know each other too well.

Mr. Hull went to Montevideo determined to make friends with the representatives of Argentina. He went to talk cooperation in peace making, in trade making, and in friendly interchange. The talk was productive. Mr. Saavedra Lamas, the brilliant and exceedingly vain premier of that southern empire, responded to the overtures of the United States with what seemed to be hearty good will. The cooperation between the two men was one of the most striking aspects of the conference. Argentina and the United States for the first time have, through their chosen representatives, made an honest beginning in mutual understanding.

The significance of this Argentine-United States rapprochement must not be overstated. It means much, but in the background it must be kept in mind that Argentina represents the last and most desperate stand of American feudalism. The present government of Argentina represents a few thousand great landholders determined to crush any genuinely democratic movement. They cannot last. Saavedra Lamas, for all his brilliancy, is the spokesman for a day that is dying. The genuine rapprochement between peoples must be through spokesmen who represent those whom Saavedra Lamas and his kind can never represent.

Economic Realism

Fourth, there was realism at Montevideo in economic matters. In view of President Roosevelt's statement on the eve of the conference that nothing should be said about economic matters, it was not anticipated that the Americans would mention such dangerous subjects as tariffs and trade. Secretary Hull's statement on the subject therefore came as a decided and pleasant surprise. It was chiefly significant as a statement of faith, but it meant much to the representatives of the other states to know that the United States in its power was at last willing to think aloud in terms of a cooperatively planned continental economy. Mr. Hull's statement was such a statement of faith, and more. It was in effect a confession. We are bankrupt together, was the substance of his appeal, and we must work our way out together. It was a new note, and a right note. He spoke for a people humbled in their pride, not for an empire whose will is law. Latin America has listened so long to an imperial United States that the change in accent was welcome.

Mr. Hull's economic proposals were twofold. First, let the American nations set themselves to the discussion of bilateral treaties based upon mutual concessions. Second, let the American nations join in pressing upon other nations the importance of considering world prosperity in world terms, and specifically, of the importance of a progressive lowering of tariff barriers for the sake of worldwide recovery. "For the first time," said the man who is slated to be president of one of the major states, "there seems a chance for pan-Americanism. The depression has made it possible."

New Intervention Doctrine

The fifth, and the greatest achievement at Montevideo was the discussion of intervention, and the statement of the American secretary of state. The report of the commission on the rights and duties of states, with the statement of the case for the absolute sovereignty of each nation, a sovereignty which must be respected fully and unequivocally, represented the long frustrated demands of those states of Central America and of the Caribbean which have so grievously suffered the impact of our Washington imperialism. These states—Haiti, Cuba, Nicaragua, Mexico, Salvador—have repeatedly sought to state their case in pan-Amer-

ican conferences. They have repeatedly been silenced by the superior force of American delegations. At Montevideo they brought in their proposals with the hope that the new air of freedom might give them the chance so long withheld.

The discussion of these proposals stands out as one of the most luminous chapters in international discussion. One after another, the spokesmen of nations which had felt the hard heel of American power voiced their faith and their hope. Mexico, Salvador, Nicaragua, Panama, Haiti and Cuba made sober and persuasive pleas. The carefully prepared speech of Mr. Hull lay before him, but he did not deliver it. He had planned to counter with a proposal for softening the resolutions, for a postponement, for further study. When it came his turn to speak, he responded with words which had not been written, and which lifted the atmosphere of the conference to a level never before reached in a pan-American conference.

The United States, he said in effect, accepts the principles laid down. The government of President Roosevelt is against intervention, against trespassing upon the sovereignty of any other people. Then he hesitated. He knew that every delegate in the room had Cuba in mind, Cuba and the Platt amendment and all that was therein involved. He went on to declare the intention of the Washington government to take up with Cuba afresh the whole question of the status of that island. He could not say more, but it was enough. It was interpreted, and rightly, by every delegate present, as a definite turn in American policy.

It is too early to prophesy. It may be that that session, and that pronouncement of Mr. Hull, will be set down by future historians as the point at which a vital pan-Americanism came into being. This is the conviction which was widely voiced in the corridors and halls of Montevideo. The press of Montevideo, Buenos Aires, Santiago and Lima from that day took a new attitude. This attitude was rooted in the fact that for the first time Latin America trusted the honorable intentions of an American government. It was in this mood that the conference adjourned. There was in the air a startled and happy surprise. Perhaps after all the dream of Simon Bolivar, the dream of a free association of American states working together for common ends, may win substance. Perhaps the asperities of territorial disputes between Paraguay and Bolivia, between Colombia and Ecuador and Peru, may be softened. Perhaps Mexico and Cuba may find ground for trust in the United States. Perhaps new and happier days are just ahead. Upon this note the conference closed. It may all turn out to be a dream, but perhaps it is better to dream and lose than never to dream at all.

Back of the Chicago Milk Strike

By Arthur E. Holt

WHEN the new deal meets genuine opposition, what happens? How far is the government prepared to go in carrying through its policies? That is the question which thoughtful observers of the recent strike in the Chicago milk-shed have been asking, and it is a question which has importance far beyond the limits of the nation's second city. If the Chicago experience is any criterion, the answer is anything but reassuring. As one who has watched the organization of the Chicago milk industry at close quarters for many years, who has seen the accumulation of difficulties that culminated in the calling of the farmers' strike, and who was never far from the center of that struggle, I have to testify that I have come out of it pretty well disillusioned as to the part which the government is prepared to play when it encounters a real difficulty.

I write this with the more reluctance because of the high regard which I have for the men in the department of agriculture. Secretary Wallace, at the head of the department, and his assistant, Dr. Tugwell, have given the most stimulating, most forward-looking interpretations of the new deal that have come from any of the departments at Washington. The department's representatives in the recent milk hearings here in Chicago, Mr. Frank and Mr. Hayes, displayed both a knowledge of the realities in milk production and distribution and a zeal for the public good. The whole weight of the department has been on the side of a progressive, intelligent *theory* of marketing this food necessity. But when it came to a showdown, the Washington theory failed miserably to function, and the Chicago region was saved from a social and economic catastrophe only by the intervention of the local city hall authorities who, however little they may know about theoretical economics, showed that they were capable of dealing with fighting human forces. Washington failed and the Chicago city hall succeeded because Washington relied on economics when what the situation required was sociology. But I, for one, cannot feel happy over an outcome that leaves a great farmers' cooperative tied up with a city political machine.

The Courage of Desperate Men

To understand the tensity of the situation that developed in the Chicago milk strike let me tell just one incident that came under my own knowledge. A group of farmer lads had stopped a truck near a village on one of the principal highways leading into the city. Four drunken men, driving their automobile at high speed, plowed through the group gathered about the halted truck, sending three of the pickets to the hospital, and the drunks to jail. The picket-line reformed, with the young farmers in a much sterner mood as a result of the accident to their comrades. A truck came

down the road loaded with cans of cream. It was stopped, but when one of the lads swung on the running board the driver stuck an automatic against his ribs and ordered him off. Then the truck sped on down the road at sixty miles an hour.

The Pure Milk Association

Immediately a car set out after the truck, one lad at the wheel, the other standing on the front bumper with his back braced against the radiator. As they drew up behind the truck the lad leaped to the end gate, caught hold and pulled himself aboard. One by one he proceeded to throw out every can in the truck, while the driver thundered on down the road oblivious to what was happening in the darkness behind him. Then the young farmer managed to swing off safely and was driven back to his picket line. Readiness to take chances of that kind will explain why for days the second city in the United States had such milk as the farmers were ready to let through for babies and hospitals, and no more.

Let us take a look at the inner council of the farmers. The Pure Milk association, with a membership of 18,000 farmers, was organized to provide milk for Chicago on terms which met the needs of urban health standards and maintained the self-respect of the farmers. It was more than just a "bunch of farmers." It was more than just a hard-fisted bargaining organization. It had tried to produce pure milk for the city "not because it had to but because it wanted to." It had the good will of the city health department because it had come nearer cleaning up the milk shed than the city itself could do. It had given Chicago the best and cheapest milk of any city of its size in the United States. But to do that, practically every member of the association had put himself in the hands of the banks to secure the funds required for obtaining tested herds and barns equipped with the required sanitary devices.

The Government's Marketing Agreement

At the same time, the association had fought off irresponsible troublemakers on the margins of the milkshed (the term used for the area from which milk is drawn for the city) and thus had saved the city and state thousands of dollars. By confining the purchases of the city's dairy companies to a rigidly defined area, low grade milk was simply not reaching the city to endanger health, and the health authorities knew it and could control their expenditures accordingly. The association was thus developing pride of vocation, and it had self-discipline. It was even able to hold its membership while it took a 50 per cent cut in the price of milk. But because it had self-discipline it was able to hold the price paid farmers in the Chicago market above that in other markets of the country. And because of this same self-discipline, when the strike came it moved with an army-like precision which left the public gasping in amazement.

Into this situation the federal government came with its codes, some insight, and few facts. It brought everything except "guts" for code enforcement. It laid down a code—the first milk marketing agreement under the AAA—and then went away and left it, apparently expecting that it would prove self-enforcing. It did not prove self-enforcing, and it was foolish to think that it would. The two republican newspapers of the city were opposed to the government on general principles, and welcomed a chance to hinder its operations. Local politicians were not happy over the prospect of an increased control from Washington. So these two papers, with certain aldermen, made heroes out of the "chiselers."

The chiselers were the farmers, generally outside of the territory of the Pure Milk association, who were ready to sell their milk for cost of production or less in order to get it into the Chicago market, and the dairy companies who were ready to distribute it to the urban consumer for a price below that set in the AAA agreement. The government agreed to put these milk chiselers out of business, as it had put them out of business in the clothing and oil industries. But when the papers and the local politicians began to treat the chiselers like heroes and to blacken the parties who observed the agreement as the "milk trust," "dictators" and "crooks," the government shied off.

Holding Hearings

The city was not paying an exorbitant price for the service the farmers in the P.M.A. were rendering. Taking into account the various kinds of milk—fluid, cream and surplus—the farmer who was receiving the full price under the code was not averaging better than 3.1 cents a quart for his product. (The farmer dealing with the "independent" dairy company, of course, was getting less than that, and the irresponsiblity of the distributor frequently involved him in other losses occasioned by long delays in payment, or entire failure to pay.) If it had acted at once and with confidence the government could have persuaded the public that the farmer was getting no more than fair treatment. But because it had little will to enforce, Washington took refuge in the old, old talk about supply and demand, and allowed public opinion to drift to a point where a smash-up became inevitable.

The marketing agreement kept the responsible parties in Chicago's milk industry from cutthroat competition. But when it became apparent that the government did not mean to enforce this agreement on those who would not observe it voluntarily, the producing and distributing chiselers, playing with a hard pressed, bargain hunting public, soon produced a situation where something had to be done or the milk business would have been in the hands of the outlaws within a few weeks. So the government held a public hearing. It was well carried on, and was notable chiefly for the way in which the government affirmed that it did not propose to reduce the milk price to the farmers and for the way in which the chiselers, in attempting to live up to the hero role given them by the papers, showed that their one aim was to upset any scheme of orderly marketing, such as in supposed to be the foundation of the new deal.

The hearings over, the government representatives returned to Washington. All were hopeful that their audit of the books of the principal dairy companies

would throw light on a troubled situation. There followed no public report of the results of this audit; only a rapid spreading of rumors which stimulated unrest on the part of farmers and consumers, but gave no basis for a valid public opinion. Finally, as the government continued to do nothing and the chiselers continued to cut into the market, the situation became unendurable. The farmers canceled the agreement. They struck, demanding the elimination of the chiseler and a price fixed on the audit. The lines tightened. They tightened so tight that, within 48 hours, the city experienced something that was remarkably like the first stages of a revolution. It can at least be said that it was at the mercy of a farmers' revolt.

Putting the Burden on the Farmer

So the government approached the Chicago milkshed a second time. This time it was supposedly in possession of more facts. But did it have more "guts"? On the contrary, it now offered to enforce a marketing agreement only if the farmer would accept a price for his milk so low that no chiseler could afford to stay in the business! It would not come into Chicago and say to the milk drivers' union, "Your wages are so much higher than the going wages we think you should take less of the consumer's dollar." It ducked that issue entirely—and it is a major factor in this whole marketing problem—by saying that this was a question that belonged to the NRA, although it was clear that no such local distinction could have been made. It would not reveal what the big dairy companies were making, although it knew that rumor had fixed the figure so high that nothing could dispel suspicion except facts. No, it passed the whole buck to the farmer, and said, "We have courage to enforce an agreement if the farmer will take 40 cents a hundred less for his milk"!

What that meant, I hope readers throughout the country will see, was that the government left these farmers who had shown the ability to organize and control a market totally on their own to deal with the big milk companies, the chiseling companies, the adamant drivers' union, the chiseling farmers, and the increasingly exasperated public. These farmers had done the one thing that the department of agriculture has said it is the purpose of the new deal in farming to see done—they had produced an organized market. They had done it, and then at the showdown the government walked out on them. I never saw a group of men facing a more desperate choice than the executive committee of the Pure Milk association faced at three o'clock on that Tuesday morning when, at their meeting in the Auditorium hotel in Chicago, it became unmistakably clear where the government offer had left them. On the other hand, if they turned the government down and went on with their strike, violence on a general scale was almost sure to follow, and public opinion would swiftly swing away from them. On the other hand, if they settled on the basis of a 40 cent reduction, they killed their own organization.

After the days on the picket lines the farmers were too tired to think their way to a decision. But Don Geyer, the executive secretary of the P.M.A., and Charles Holman, the leader of the farmers' cooperatives, did not sleep. They thought; thought as only men can think when their lifework is at stake. They knew that to accept either horn of the dilemma created by Washington was to write finis on the principle of farmers' cooperative action in this vital market. And finally they came to the conclusion that perhaps the city health department, which realized what the P.M.A. had meant to Chicago's health, might also have some appreciation of what were the realities of the situation—human appreciation, I mean, rather than the sort of cold figures on a sheet of paper that had been the only response from Washington. So, in this hour of crisis, these farm leaders turned for support from Washington to the Chicago city hall.

Now the Chicago city hall does not rate high as a source of liberal political leadership or as an example of the new deal in economics. The Chicago city hall is reputedly populated by about as thick-skinned and hard-boiled a gang of political spoilsters as remains in this country. And this gang has had considerable to do with the rapid springing up of the chiselers who were responsible for the destruction of the previous marketing agreement. Geyer and Holman knew all that. They had absolutely no illusions about whom they had to deal with from the moment they turned to the city hall. But they were desperate men. And they staked everything on the chance that, at a showdown, the practical politicians at the city hall would show an appreciation of the necessity of acting to safeguard the health interests of the three million people in the city that had not been shown by the theoretical economists at Washington.

Calling in the Mayor

They won. At five o'clock in the morning the health commissioner, Dr. H. N. Bundesen, was called out of bed, and told the situation. Followed the routing out of the mayor from his slumbers. And by nine o'clock over one hundred bargaining organizations had been assembled at the mayor's office. Geyer made the case against letting a market in a food necessity be undermined by chiselers. The mayor made it clear that the P.M.A. had city hall support. One by one the cut-rate milk dealers of the past signed on the dotted line the agreement to respect the standard milk price. (When some of them hesitated a reminder that the city did not necessarily have to inspect their milk and grant them operating licenses settled the matter.) It was agreed that a new price should be fixed by a board of three arbitrators—one chosen by the P.M.A., one by the milk companies, and the third by the two other arbitrators. The strike was called off, with the P.M.A. saved. But a large measure of control of the Chicago milk shed, and all the prestige, had passed from the national government to the Chicago city hall.

This doesn't end the danger, of course. It may mean only a few weeks of truce. Mayor Kelly is now out announcing that the award to be made by the arbitrators must not involve a cut for urban labor nor any added burden on the consumer. The two republican newspapers are scurrying around trying to find, and confirm in their opposition, the few cut-rate milk dealers

who were missed at the early morning meeting in the mayor's office, and have not signed on the dotted line. There are hints that influences emanating from Washington are not doing much to make the task of the arbitrators a success. But Chicago's milk crisis has at least reached a stage where these two things are clear: first, that when it comes to dealing with people in a genuine jam, sociology may prove a lot more important than economics; and second, that if the government hopes to make the new deal stick, it will have to display much more courage and much more determination than it has in this instance. For in contemplating the fate of the new deal it can hardly be considered a healthy omen that intelligent, responsible producers in a basic industry—men such as make up the membership of this farmers' cooperative—should turn for understanding and support from such a man as Secretary Wallace to such a man as Mayor Kelly.

BOOKS

A Chastened Optimism

OPTIMISTIC AMERICA. *By Guy V. Price. Western Baptist Publishing Company, $2.25.*

THIS volume is not, as its title might imply, a satire on the present state of the nation, but a serious contribution to American cultural history. The author, who is professor of social science in Kansas City Teachers' college, here goes on record as an optimist who has his reasons. European visitors from colonial times until the present have never ceased to remark upon the buoyant energy and the joyous zest of living characteristic of the American scene. During prosperous times this attitude of hopefulness has pervaded all classes with a naive faith in the limitless possibilities of the new world environment for individual wellbeing and national expansion. In periods of depression it has been somewhat more restrained by a sense of realities, but even in the worst crisis in our history it has not been wholly lost. President Roosevelt has expressed the prevailing attitude of the nation in his confession of faith in the material and spiritual resources of America and in the ability of American intelligence to organize those resources to secure the common good. Our ills, he has said, are the result of human agency, and "whatever is the result of human agency is capable of correction by human intelligence."

A survey of various cultures leads Dr. Price to conclude that they have all been characterized in their creative epochs by an optimistic attitude. "Optimism is a widely prevalent attitude and results from a conjunction of fairly definite conditions." Everywhere it is "based on tangible material, social achievement, somewhat precarious and vulnerable but quite real." American optimism has been unique, not in quality but in degree. Certain conditions peculiar to American life have been especially favorable to its development. The more important of these have been an abundance of natural resources, a population growing rapidly through natural increase and stimulated by immigration, the constant renewal of economic opportunities, first through an expanding agricultural frontier and later through the new urban and industrial frontier, and finally, the enlarged possibilities of human wellbeing effected by the development of science and technology.

For the most part, the resulting optimism has been temperamental, not rational. It has represented an attitudinal residue of American social conditions, not a reasoned philosophy developed by critical reflection upon American social experience. Nevertheless, since American civilization, like all cultures, has developed by means of a continuous interaction of mind and social environment, this temperamental optimism has profoundly influenced the course of its development through determining proximate goals. The growth of the American public school system and the expansion of the American democratic movement beyond the narrow confines within which the conservatives among the founding fathers would have restricted it are examples of concrete social structures created by this optimistic faith. Imperialism and the peace movement are its contrary, if not contradictory, expressions. Unfortunately, however, this same spirit has led to exaggerated emphasis on individualism and laissez faire policies which have retarded constructive social action and left America among the most backward of civilized nations in such measures as social legislation and social insurance.

Dr. Price concludes that a restrained and chastened optimism is not only warranted by the facts of American life, but that such a reasoned social philosophy is a necessary basis for recovery. Civilizations perish, to use Gilbert Murray's phrase, from "loss of nerve," but creative periods in human history have been periods of self-confidence, of hope, and of faith in patient inquiry and normal human effort. The possibility of "some broad recovery and renewal of civilization" is conditioned by such attitudes, and for these there is ample warrant in fact. And there can be no eclipse of the human spirit as long as man, the culture creator, is still "strong in will to strive, to seek, to find, and not to yield."

The book is an essay in social realism, but, unlike many such, it is free from the corrosive sublimate that destroys the roots of effort.

HOWARD E. JENSEN.

Books in Brief

CROWDED HOURS. *By Alice Roosevelt Longworth. Charles Scribner's Sons, $3.00.*

IF, by any chance, this review should fall under Mrs. Longworth's eye, I trust that she will forgive me for saying that she strikes me as a much more interesting person in this book than she ever has in the press. As a contemporary, I grew up with the press notices of Mrs. Longworth's (at times) somewhat gaudy career, and I certainly got as sick of "Princess Alice" as the Thurberesque woman in the current New Yorker says she has grown of Sistie Dall. In this book, however, Mrs. Longworth emerges as something decidedly more than the forerunner of the flapper. She is a person in her own right, with a clear point of view which, while I don't agree with it in many respects, makes her interpretation of the many scenes through which she has walked enormously interesting. Her worship of her father dominates the book, and there is a comradely feeling toward her late husband that is charming. With it all, she is able to stand off and look and laugh at herself as she was in past periods—even in the period of the Wilson administration and the war—which adds immensely to the book's attractiveness. The description of the White House during the Harding

regime will make many a little sick at the stomach, but Mrs. Longworth supplies an antidote in a caustic wit which carries to the end, where she closes with a President who wears the Sacred Family Name, yet looks like Wilson and thinks like Bryan! A noticeable omission is any reference to death. Nothing is said about the passing of her husband, her father, or her brother.

EUROPE SINCE 1914. *By F. Lee Benns. Revised Edition. F. S. Crofts & Company, $5.00.*

A 900-page textbook on current history which includes the recognition of Russia by the United States is what might be called up to date. What this is, as the title indicates, is a revision of Professor Benns' deservedly popular volume, inserting accounts of the events which have transpired since its first appearance in 1930. There are evidences in a few places that the patching has been done a little hurriedly. For instance, one reads, on page 410, "Nothing more clearly reveals the firm hold which the republic has on the masses of Germany . . ." which only goes to show how hard it is to keep tenses contemporary in this changing world. But for an all-round compilation of information, which goes in heavily for facts and goes light on opinion, I know nothing better than this. It should be useful far beyond the bounds of the college classroom for which it is primarily designed.

P. H.

CORRESPONDENCE

No Connection with Goodwin Plan

EDITOR THE CHRISTIAN CENTURY:

SIR: I agree with so much you have to say that I dislike to disagree with you even in a matter that involves me, personally. In your issue of January 3 you state that you had reason to believe that I was in the employ of the Goodwin corporation. You may have suspected that I was in the employ of the Goodwin corporation, but you had no reasons for believing that I was in the employ of that corporation. I desire to make it clear to you and any of my friends who may have read your statement, that I was not in the employ of the Goodwin corporation at the time I wrote the letter submitted to you, nor have I at any time been in the employ of the Goodwin corporation, nor am I now in their employ, nor am I ever likely to be employed by them.

My interest in the Goodwin plan rested in the belief I still hold that the Goodwin plan is a challenge to the conscience of Christian America. The discussion you have aroused only confirms my belief that the conscience of the Christian church needs just such a challenge.

Joliet, Ill. W. H. MACPHERSON.

Jewish Solidarity

EDITOR THE CHRISTIAN CENTURY:

SIR: I was very much interested in reading the article on "Jewish Solidarity in America" in your current issue. A frank discussion of the so-called Jewish question is always welcome.

Mr. McAfee believes that anti-semitism will not disappear until "veritably the Jew ceases to be a Jew." I would put it the other way and say that the Jew will never disappear until anti-semitism ceases. Looking at the question historically, it has always been anti-semitism that has kept the Jew alive and this for the simple reason that it is the purpose of anti-semitism to keep the Jew alive. Where would Hitler be without the Jews? If there had been no Jews in Germany he would have created some.

The Jews are to some extent what Mr. McAfee terms "an impervious social group" because they have been forced into that position by anti-semitism throughout history and not because they like being herded together. Jewish imperviousness is much more the result of Christian isolation than anything else. So long as organized or even unorganized anti-semitism exists Jews will be forced into the position, as a matter of self-protection, of maintaining a certain solidarity.

I do not agree with Mr. McAfee that anti-semitism will cease to exist with the disappearance of the Jew. Most careful students of anti-semitism are aware that this phenomenon is always insincere. To recognize the truth of this statement we need only look at the situation in Germany where the Jews more than in any other country on earth had attempted to cease to be Jews. Yet in the country where assimilation was at its apex the anti-semitic movement was also at its apex. How is this phenomenon to be explained? Simply, as I have stated, that anti-semitism is insincere, that it is not a movement against the Jews *per se,* but an attempt to use the Jews as a scapegoat in striking at a government, at a social order, or employed by the industrialists as an instrument with which to strike at the labor unions. I could give scores of instances to prove concretely that anti-semitism in Germany and everywhere else is basically insincere and hypocritical and that it will strike at the Jew no matter if he is assimilated or unassimilated.

On the one hand the Jew is attacked because he is "an impervious social group." Yet what are the Jews to say or think when a German newspaper, long before Hitler came to power, attacked the Lutheran church because it was converting Jews too quickly!

The Jewish question will not be solved if the Jews become assimilated, neither will it be solved if the Jews remain unassimilated. Neither of these courses, I fear, will do away with anti-semitism. The only way to destroy anti-semitism is to destroy it as one would destroy any evil, by legislation, by education, or by whatever other method is found to be most effective. And it must be particularly destroyed as a political tool and as an organ of reaction. Unscrupulous agitators must be stopped from using the Jew as a convenient scapegoat. And it is not enough to destroy it in one country. It must be destroyed in every country in the world, for the Jews live in perpetual fear that an anti-semitic movement in one country may duplicate itself in their own and hence this fosters their protective clannishness.

When anti-semitism is thoroughly destroyed and Christians recognize Jews as equals, the Jewish question will solve itself. The Jewish personality will unvest itself of its persecution complex and its protective social groups will break up. It may take time, but it will happen.

New York, N. Y. LOUIS MINSKY.

The Contribution of the Groups

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read your editorial note in your issue of January 3 on Dr. Buchman's views on Germany. Why is it that because Dr. Buchman does not share your emphasis on the social gospel, you feel called upon to ridicule him and the group movement? The pastor at a certain school for boys once said to me, "Many masters at my school feel the group movement dangerous, but I know too many people now in some altruistic line of work who owe their initial urge toward this work to the groups not to feel that they are a valuable religious and social force." Even the work of the social gospel has profited by the religious vigor stimulated by the groups, and it would profit more were only a few more of the religious leaders open-minded about the movement.

It is too bad that in regard to Buchmanism one has to be either a violent partisan or as violent a critic, for this obscures the recognition of its true place in religion. This is not that of a producer of theology or a maker of religious ideals, but is simply that of an energizer of what ideals the members may bring to the groups with them. If those ideals are thin to begin with, then the groups will produce, probably, only vacuous emotion. But the greater part of the members, like most of us, have fine ideals, the fruits

of good upbringing, sleeping within them. The groups simply supply the emotional force necessary to wake those ideals into life. This explains why the success of the groups has been mostly with the well-born. It also explains the personal emphasis of the groups, for the facing of one's ideals usually means the changing of one's way of life and hence is a personal crisis.

It is high time that religious leaders recognized the group movement for what it is—namely, a very powerful religious force which, if dealt with sympathetically and guided wisely, may vitalize modern religion. On the other hand the group leaders should recognize frankly that their appeal is principally emotional; that while there is a legitimate and necessary place for emotion in the religious life, there should also be added intelligence and ideals beyond that of merely saving souls.

Lenox, Mass. WALTER H. CLARK.

Toward a Program of Church Action

IN last week's issue of The Christian Century Dr. Halford E. Luccock discussed the changes in the program for religious education which the churches should and can make in 1935-1938. The principal points made by Dr. Luccock were:

1. Revision of curricula to emphasize the non-Christian aspects of our present social order, specifically declaring against the profit motive and in favor of the social ownership of the means of production.
2. Revision of textbooks and other printed materials to bring them into accord with this changed emphasis on the social challenge to religion.
3. A larger place given to adult edueation.
4. Adoption of a policy of spending on teaching rather than on providing plant.

The opinion of readers is invited as to these suggestions. Do they provide a true basis for bringing religious education into line with the requirements of the changing world order? Are they adequate? Comments on Professor Luccock's article, or additional suggestions, should be made in less than 300 words.

The Open Forum

Rev. H. F. RANDOLPH, of the Central Methodist church, Wilkes-Barre, Pa., believes that something must be done to bring the church school back into the church. As now conducted "all sorts of wild ideas are taught by ignorant men and women." The Catholic church, on the contrary, has "only priests and sisters do the teaching," and "all go to mass on Sundays."

Rev. C. D. MOORE, of Minneapolis, believes that the immediate need is for teaching of "the elements of the gospel." "We must not delete the hard words 'sin' and even 'hell': Jesus did not; neither may we."

F. F. LINDSAY, of Minneapolis, favors organization of reading and study clubs among adults to study the causes of economic and social disaster. "A movement similar in procedure and character to the Chautauqua movement can be easily and quickly made national if done at once, by the cooperation of a comparatively small number of our church periodicals and leaders."

Rev. CALEB W. JOHNSON, of Mt. Holly, N. J., calls for teaching that will point out the difference between the good done by capitalism and its defects, to instruct Christians in the sort of capitalism to support.

Rev. WAYNE PAULEN, of Fort Wayne, Ind., thinks that educational efforts should be centered on offsetting the harm done by the teaching of the "tabernacle" style of evangelism, with its distorted eschatology, its false methods of interpreting scripture, and its extreme emphasis on an unsound supernaturalism. This requirement is, he feels, made the more clear by the rapid increase of this sort of preaching over the radio.

FREDERIC S. LARUE, of Wayland academy, Beaver Dam, Wis., thinks that the most effective form of religious education that the churches could develop would be by providing the press with short articles, never more than 100 words long, giving the core of Christian teaching on today's basic problems. He would have these prepared by committees of laymen, made up largely of men trained in publicity. Mr. LaRue gives examples of an experiment along these lines conducted successfully by Baptist laymen in Wisconsin. Properly written, he is sure that the secular press will be glad to lend its facilities for thus disseminating Christian teaching.

Rev. ARTHUR M. STEVENSON, of the First Presbyterian church, Ellwood City, Pa., believes that the first step in a program of advance will be a study of the religious needs of the individual in the local community. He suggests that such studies be carried out on a nationwide basis, under the general direction of the Federal council of churches.

It is the conviction of CLAYTON M. CROSLER, of Lawrence, Kan., that unless the danger of war is averted all other efforts on the part of the churches will be thrown away. Mr. Crosler accordingly calls attention to the program for specific action by local communities in support of national and international peace policies already drawn up by the National Council for the Prevention of War, 532 Seventeenth street, N.W., Washington, D.C., and recommends that every church arrange to put this program into effect in its own congregation.

W. J. MUTCH, of Ripon, Wis., agreeing that the principal need in religious education is with adults, proposes that courses be offered in "The forgotten spiritual factor in every phase of life." "If people in their thinking can rise above the material, commercial, and political views, to a Christian philosophy of life, and then search the many experiences for their real meanings and values, the landscape becomes absorbingly interesting and challenging."

Mrs. A. H. FORD, of Chicago, believes that, for the duration of this year of discussion, The Christian Century should put at the head of this forum section a platform for the churches, the planks in which might be changed from time to time as the discussion proceeds. As a start, Mrs. Ford proposes these planks: (1) Solve the missionary problem; (2) Protestant unity; (3) Reform peace and temperance societies; (4) Vitalize religious education.

The Question Box

As Christians what must be our attitude toward the destruction of crops and animals as a means of restoring prosperity? How can a rural minister feel toward such a program? Did not the Master say, "Gather the fragments that remain that nothing be lost"? H. B. P., Fletcher, Ohio.

THERE would seem to be no moral justification for such a policy. Any plan which proposes or condones the destruction of useful materials, whether food, fabrics, machinery or natural objects of beauty, is inexcusable and unethical. The best proof of this fact, even with an only half-awakened public conscience, is the shock of astonishment and disapproval with which the plan to destroy livestock and growing crops as a means of raising prices has been received by the nation at large. Fortunately the officials in charge of that administrative measure seem to have sensed the popular sentiment, and have tacitly withdrawn emphasis from it.

There are occasions in which it is impossible to market fruits and other food materials without actual loss. In such instances there can be no blame in allowing crops to go ungathered, as has often occurred. The same thing is true in the case of livestock, milk and other commodities. But to kill cattle or hogs for no other purpose than to withdraw them from use, to pour out milk on the public highway in order to produce a shortage to consumers, to sabotage machinery in factories, or in any other manner to destroy goods which the public needs, no matter what the immediate object sought, is wasteful and immoral

An owner is fully within his rights when he withholds his commodities from the market, whether they be food stuffs, or fabrics, or labor or other skill. But he has no right to destroy either his own property or that of another when it is needed by the public. Far better might he open his orchard, or his garden, or his dairy to all who are in need and allow them to come and take what they require without payment. He would at least have the satisfaction of having his unused products economically used by those who need them. And this has been the neighborly policy of many who are waiting for better times. H. L. W.

NEWS *of the* CHRISTIAN WORLD

Many Leave F. O. R. Council

But Pacifist Organization Plans Aggressive Program—Dr. Fosdick Makes Attack on Communism

(Correspondence from New York)

NEW YORK, Jan. 13.—The rift in the Fellowship of Reconciliation has attracted wide attention. This week's issue of the World Tomorrow deals almost exclusively with the subject and the Literary Digest as well as the newspapers have carried stories. There have been repercussions also in various forums and discussion groups. There have been about a dozen resignations from the F.O.R. council but so far only a score have formally withdrawn their membership in the organization itself. The executive committee is determined that there shall be no slackening in the work done by the fellowship in the year 1934, for the new budget will probably be somewhat larger than last year and contemplates work on three fronts—the international, the industrial and the racial. A conference against war is being projected to take place in the spring and continued American support of the international F.O.R. is assured. The total membership of the American fellowship is now about 10,000.

* * *

Emma Goldman to Visit the U. S.

Word has come that Emma Goldman, world famed anarchist who was deported by this government 15 years ago, has been permitted by our authorities to visit this land for 90 days. To many of us this announcement brings back memories of the days when the redoubtable Emma was defying the onrush of the war. She was a magnetic speaker and her courage was never questioned. But she was an anarchist by nature and by philosophy and she found communist Russia no more to her liking than capitalistic America.

* * *

Travis Whitney Dies

Travis Whitney, head of the CWA here, died this week. He had driven himself unmercifully at his gigantic task of getting men placed in government jobs. Last week he collapsed at his desk and his death followed. As Mayor LaGuardia put it, "If ever it can be said of any man that he died in action and in the service of the city, it can be said of Whitney." A splendid tribute was paid to him by Heywood Broun, the well known columnist.

* * *

Oxford Group Dinner

The followers of Frank Buchman held a meeting which filled the ballroom of the Plaza hotel last Tuesday night. Prominent speakers told of the significance of this movement about which so much has been said and written. Harvey S. Firestone, son of the tire and rubber manufacturer, told of his own conversion and Prof. Philip Marshall Brown of Princeton said that our civilization is now so far out of control that merely human methods will not suffice. Miss Cornelia Lyne of the National Child Labor committee said that unless we do something to change the motives of mankind the NRA is doomed to failure.

* * *

Billy Sunday Here

Billy Sunday has begun a series of meetings at the Calvary Baptist church on West 57th street. These meetings are scheduled to last about two weeks. While by no means attracting the wide public attention which he did when he was here in 1917, Dr. Sunday has been kindly treated by the press. An audience that packed the Calvary church listened to this famous preacher last Sunday night. After two weeks at this church Dr. Sunday will have another two weeks at the Cornell Memorial Methodist church on East 76th street.

* * *

Dr. Jelliffe Heads City Mission Society

The recent untimely death of William Sloane Coffin has made necessary the election of a new president of the New York City mission society. Dr. W. Ray Jelliffe, now executive of the society, was chosen as president this week. Dr. Jelliffe brings to his task a sound judgment, an unusual capacity for hard work and a passionate devotion to the cause of Christ.

* * *

The "Margery" Controversy

Those following psychical research and even a considerable section of the public will recall the "Margery" mediumship which has attracted attention for the last ten years. Some months ago the Boston society for psychical research issued a painstaking report alleging that "Margery," or Mrs. Crandon as she is known in everyday life, was fraudulent. Many of us have been patiently waiting the reply of the American S.P.R. which has its office here and at last it has come. So the issue now is squarely joined. The New York society upholds the validity of the Margery phenomena; the Boston society rejects it. In the meantime Dr. Hereward Carrington of this city, one of the ablest if not the ablest of American investigators, also considers the phenomena fraudulent and is carrying on some interesting new experiments in the whole field.

* * *

Dr. Fosdick Condemns Communism

In pleading for a fair trial for the new deal Dr. Fosdick in his sermon at Riverside church last Sunday said that he dreaded "the thought of collectivism which Russia represents as I would dread the devil." He said he was appalled at the way in which some are ready to throw away the most priceless gains, liberty of speech, freedom of thought and other basic liberties and subject themselves to a tyrannically regimented state.

EDMUND B. CHAFFEE.

R. O. T. C. Issue Disturbs Ohio

State University Suspends Students Who Plead Scruples Against Drill—Pastors' Convention to Act

(Correspondence from Ohio)

COLUMBUS, Jan. 13.—The compulsory military training issue, intermittently fought over for several years at Ohio State university, has blazed again. For the first time in the controversy students actually have been ousted from the university for refusal to drill. Seven youths, avowed conscientious objectors, have been suspended from the university until such time as they are willing to change their stand and submit to drill; as none shows any indication of altering his position, the action appears equivalent to expulsion.

At the same time 15 conscientious objectors whose plea was approved by an examining board representing the university administration have been excused from drill. This is a larger number than has been excused because of conscientious scruples previously in the history of the university.

* * *

Hold No Issue of Conscience For Those Suspended

The examining board of three members —the vice-president of the university, the dean of men and the army officer who heads the R.O.T.C. unit—is a new feature of the military training situation this year. The university always has excused Quakers and members of other recognized pacifist denominations from military training. Some two years ago, Methodist Episcopal conferences in the state demanded of the university authorities that similar exemption be allowed for conscientious objectors in other churches. While the university administration did not announce a definite policy, in practice it granted a few exemptions that complied with this request. In handling these cases it employed a form of affidavit as to the applicant's beliefs, which aroused censure from Methodist and other groups.

Facing such objections and also confronted with a largely increased number of applications for excuse this year, the university late in the fall quarter set up the board to hear the pleas and make recommendations to the president for action. During the fall quarter the applicants were excused from drill temporarily. The board heard 31 students asking exemption on conscientious grounds. At the opening of the winter quarter it announced its decision: 15 students were excused; the 16 others were told that the board was unable to find that their objections to drill were based on grounds of conscience, and exemption was refused them.

* * *

President Refuses Plea Of Ministers

Seven of the 16, called before the presi-

dent, reiterated their refusal to drill. Members of the university religious council, composed of ministers, rabbis, and Christian association executives, and a committee of the general ministerial association of the city, have interceded with President Rightmire in behalf of the boys, maintaining that some of the group whom they know intimately are beyond all doubts as sincere as any of the 15 whose pleas the examining board upheld. But the university authorities refused to yield, and the suspension order was issued.

The action leaves some of the youths in bewilderment as to future educational plans. In one instance the boy's family had moved to the city so as to be able to send him and his sister to the university. In several cases there appears to be serious doubt whether financial considerations will make it possible for the boys to transfer to other colleges.

* * *

Issue to Come Before State Council

While these cases evidently are closed beyond hope of a change of official position, it is evident that the situation has aroused a strong ministerial group to a determination for a finish fight on the issue of compulsory versus optional drill. This and other phases of the situation in which the local group is taking a stand probably will come before the statewide pastors' convention of the Ohio council of churches during the week of Jan. 29.

The position of the interested clergymen, so far as one can generalize, appears to be: Abolition of the compulsory feature of military training is the only satisfactory permanent solution to the problem. But as long as the university holds to compulsory drill and agrees to excuse conscientious objectors, then some more satisfactory plan of gauging the applicants' sincerity must be devised, such as provision to consult pastors and others intimately acquainted with the boy in each case.

* * *

Liquor Control Law Adopted

The state monopoly plan for sale of packaged hard liquors in Ohio was adopted after a bitter fight, in the early stages of which it looked as if the liquor lobbyists were to have everything their own way in jamming a straight license plan through the legislature. Sale of liquor by the glass, under license, in hotels, restaurants and clubs which have been in existence three years or more, also will be permitted; such establishments must obtain their supplies from the state stores. Widespread beer sale continues under the mild degree of regulation which has prevailed for nearly a year.

The new liquor control commission is generally regarded as a group of competent, honest men, and has given evidence early of a determination to enforce the law thoroughly and keep politics pretty completely out of its administration. The state liquor stores, it has decided, are to be staffed by civil service appointees.

The actual workings of the sale-by-the-glass plan remain to be seen, as the first licenses for such sale will become operative only about Jan. 19. Package sales have been placed in the hands of licensed druggists temporarily, pending opening of the state stores.

VINTON E. MCVICKER.

Minnesota Has A Liquor Law

Provisions Represent Compromise Between Wet and Dry Forces—Religious Census in Minneapolis

(Correspondence from Minnesota)

VIRGINIA, MINN., Jan. 13.—Minnesota has a new liquor law developed after several weeks' work by a special session of the legislature. Presumably no one is satisfied with it, but perhaps it is the best that could have been expected. It is a compromise, for the drys were strong enough to secure some of the measures for which they stood. A local option provision gives communities, except in the three large counties, the right to vote on prohibition in these communities; while the old county option law for which the drys contended is to become operative May 1, 1935. It has been changed considerably, however.

There are to be no sales to minors, habitual drunkards, nor to persons obviously intoxicated, neither are there to be sales on Sunday. Wise provisions which we hope will be enforced, but we doubt it. They never were in the old day. Only 200 "on sale" licenses can be issued in the largest cities of the state, the number being gradually scaled down to two licenses in villages of less than 500 population. Restaurants may secure "on sale" licenses only in cities of more than 10,000 population. Cities and towns of less than 10,000 can have municipally owned and operated liquor stores.

Mr. David Arundel of Minneapolis has been named as the first liquor commissioner.

* * *

Arbitrate Furniture Strike

Minneapolis has had a strike in a number of furniture factories for the past two months. There has been some violence, but in general the strike has been a peaceable one. The chief points at issue now are certain priority rights of the strikers, and the effort to do away with piece work. A few days ago both sides agreed to accept as an arbitrating body the Minneapolis-St. Paul regional board. However neither side is satisfied with the ruling of this body.

* * *

Trial Church Merger

A "trial merger" of Edina Community and Morningside Congregational churches of Minneapolis began last week to extend till the first of May. If the plan is found desirable after this period, the merger will be made on a permanent basis. While we do not believe in trial marriages, this sort of trial is probably a very feasible one. The new church will be known as Edina-Morningside, and the pastor will be Rev. Earl Ware Foster, pastor of the Edina church.

* * *

Do Fewer Arrests Prove Anything?

Police records following New Year's celebrations would indicate that there was less drunkenness and disorder in Minneapolis than in many years past; but coincident with this there comes the statement that there were no arrests unless there was actual disturbance caused by the drunkenness. That probably accounts for the fewer court cases. The Minneapolis Journal had a headline last week that "police record hints at winking at minor crime." Mayor Bainbridge promised when he became mayor that he would make Minneapolis an open town. The report showing fewer arrests and the newspaper statement that the "figures reflect liberalism in dealing with liquor and traffic cases" are rather significant.

* * *

Relief Money Voted

A relief bill of $5,000,000 was voted in the closing hours of the session of the legislature. Of that amount, one-half is to be used for drought relief and direct relief and reemployment of needy and destitute persons, with the provision that $750,000 shall go to veteran relief. The other one-half is to be used for work relief and for enabling the state to obtain federal funds on PWA projects.

* * *

Federal Money for Schools Urged

An appeal for support of measures dealing with federal aid to schools that are to be introduced in the present session of congress, was directed to all Minnesota congressmen and senators last week by Miss May Bryne, director of special education for the Minneapolis school board and regional consultant to the joint commission on the emergency in education. In the appeal Miss Bryne called attention to the large number of rural schools throughout the country that have been closed, and said that the shortage of funds constitutes a most serious emergency in the educational field.

* * *

Religious Census

The Minneapolis church federation has recently completed a citywide church survey which showed 213,170 members of Protestant churches, 100,000 Catholics, and 146,830 persons with no church connections.

* * *

Moratorium Sustained

The United States supreme court has recently upheld a Minnesota law enacted last year, providing that mortgage foreclosures on farms and homes could be stopped by court action. A Hennepin county court declared the law invalid. The state supreme court reversed this decision, then the appeal was taken to the highest court, which sustained the state court by a 5 to 4 decision. Gov. Olson hailed the decision as "a triumph of human rights over property rights," while the attorney general termed it "a victory for the people of Minnesota that will enable many farmers and city dwellers to hold on to their homes."

* * *

More Police Needed

Mayor Bainbridge of Minneapolis has seen enough of the effects of more liberal liquor laws so that he is convinced that "the city will need extra policing due to the new problems arising from repeal of prohibition," and is asking the city council to give half of the revenue derived from license fees to the police department.

EDWARD W. STODGHILL.

Tells Why He Leaves Pulpit

Dr. Steck Resigns from Detroit Church After Magazine Attack—New Voices in Grand Rapids Pulpits

(Correspondence from Michigan)

DETROIT, Jan. 13.—Protesting against prevailing methods in Protestant churches, the Rev. Charles F. Steck, jr., pastor of Christ Lutheran church, this city, announces that he will retire from the active ministry. "If I ever have another church," says Dr. Steck, "it will have virtually no organization, no officers, no pledges, no compulsion." In conference with newspapermen Dr. Steck confided that he is the author of an article to appear anonymously in the February issue of the Forum magazine, entitled "I Didn't Want My Son to Be a Minister." Dr. Steck, who is president of the United Lutheran pastors' association, expanded his views before 25 of his fellow Lutheran ministers, who, agreeing with him in principle, questioned his retirement from the ministry. There was one exception, Rev. Roy D. Linhart, pastor of Faith American Lutheran church, who termed the resignation of Dr. Steck and his criticism of the church as "an act of moral cowardice."

* * *

Dr. Blakeman Takes New Position

Dr. Edward W. Blakeman, formerly with the Wesley foundation at Ann Arbor, and associated with Dr. Frederick B. Fisher at First Methodist church there, has become counselor of religious education under the Earhart foundation, in association with the University of Michigan. This is an experiment in religious education which has the heartiest support of President Alexander G. Ruthven of the U. of M. Dr. Blakeman will be available to the students in the way of personal interviews and will also function as a contact officer between religious bodies and the university. He will serve as adviser to that institution in all matters having to do with the relation of religious organizations to the university. Dr. Blakeman's successor in the Wesley foundation is Gordon B. Halstead, formerly a teacher in Lucknow Christian college, India.

* * *

New Pastors in Grand Rapids

Three downtown churches in Grand Rapids have new pastors. In succession to Dr. Alfred W. Wishart, famed preacher at Fountain Street Baptist church, who died last year, comes Rev. Milton McGorrill from Boulder, Colo. He is 36 years old, possesses the mind of a scholar and an attractive personality. His ministry opens with large audiences. At Park Congregational church, Dr. Edward A. Thompson succeeds Dr. Charles W. Merriam, who was pastor there for 17 years. Dr. Thompson comes from Pasadena. Detroit has contributed the successor to Dean Charles E. Jackson of St. Mark's pro-cathedral, in the person of Rev. Ralph Higgins, who was associated with Dean O'Ferrall at St. Paul's. Preaching here for the dean during his absence in vacation time Mr. Higgins won large space on the front page of the Free Press by his vigorous sermonic attacks on the present industrial order. He is a versatile and vibrant personality.

* * *

Farewell Reception For Dr. Gray

Dr. and Mrs. Joseph M. M. Gray were tendered a farewell reception by Central Methodist church the evening of Jan. 5, which was attended by a multitude. Many outside organizations were represented. It was a brilliant affair and the tributes paid to Dr. Gray were notable. Although here but five years, and successor to Dr. Lynn Harold Hough, Dr. Gray carried on the high traditions and made a conspicuous place for himself in the community. A long list of distinguished supply preachers has been announced by Central church and speculation as to Dr. Gray's successor is rampant.

* * *

And So Forth

Detroit has the youngest mayor among the large American cities. He is 32, Frank Couzens is his name, and he is the son of our senior senator, the colorful and fighting "Senator Jim."

Father Charles E. Coughlin has presented to his father and mother a beautiful and comfortable home in one of the suburbs of Detroit.

The Michigan Catholic, in honor of the centennial anniversary of the diocese of Detroit issued a superb special number, profusely illustrated and ably edited by Mr. Anthony J. Beck.

The council of churches, Dr. Ralph C. McAfee, executive secretary, and Dr. Hugh Chamberlain Burr, president, enters the new year buoyantly. While the budget has been drastically cut it has been financed. Plans have been announced for the annual pre-Easter theater meetings, measuring up to the high standards of the past.

EDGAR DEWITT JONES.

League Against War Plans Drive on Washington

Demanding that the U. S. government stop immediately its huge expenditures for war purposes, reject the current requests of the army and navy for additional war funds, and utilize these hundreds of millions of dollars for the unemployed and a national system of social insurance, the American league against war and fascism has issued a call through its secretaries, Donald Henderson and Francis A. Henson, for nationwide demonstrations on Jan. 29, to back the united front committee which will call upon President Roosevelt and secretaries of the army and navy. The committee which will press these demands at Washington will include J. B. Mathews, Nevin Sayre, Mother Bloor, Dorothy Detzer, Mr. Henderson, Mr. Hanson and others.

Congregational Ministerial Relief Profits by Christmas Fund

The Christmas fund of $61,750 which has just been raised by the Congregational-Christian board of ministerial relief will give additional aid to the denomination's aged ministers. This fund, which is an annual affair, reached its peak, $82,400, in 1930; it declined to $73,533 in 1931, and to $61,607 in 1932.

Chicago Plans Pastors' Week

Annual Gathering to Hear Secretary Wallace—Liquor Laws are Still in Conference—Milk Strike Over

(Correspondence from Chicago)

CHICAGO, Jan. 15.—If coming events can be listed as news then I should say that the announcement by Chicago theological seminary of its annual Ministers' week, Jan. 29-Feb. 2, is good news to all pastors who can avail themselves of its privileges. There are to be five days of lectures, discussions, music, drama; nine short intensive courses of study conducted by members of the seminary faculty; and one afternoon course of lectures on "The Church and Revolution" in which Charles Clayton Morrison, Paul Hutchinson, Charles E. Burton, and Arthur E. Holt will participate. As if that were not enough, Henry A. Wallace, secretary of agriculture in President Roosevelt's cabinet, will deliver the Alden-Tuthill lectures in the evening on "Agriculture and Religion." Although Chicago theological seminary is a Congregational-Christian school, ministers of other denominations are welcome to share the privileges of this week. It is open to all pastors, their wives, and other religious leaders. If you are interested and have not already received a detailed program and registration card you will be well advised to write for them at once to the business office of the seminary; the address, 5757 University avenue, Chicago.

* * *

Religious Education Courses For Laymen Also

Privileges of study under regular seminary instructors are not limited to ministers. The Chicago theological seminary also collaborates with the divinity school of the University of Chicago in conducting extension lectures in religion and leadership training classes for all who care to attend during the autumn and winter quarters each year. On Feb. 6 at 7:30 the 37th series will begin, Profs. J. T. McNeill and W. W. Sweet lecturing on "Makers of Christianity," which is a continuation of the course of lectures conducted by Dean S. J. Case and Prof. McNeill during the autumn quarter. Following the lecture two classes will be conducted each evening. Prof. Clara E. Powell will have a class in "An Educational Program for the Local Church," and the writer of this letter will share with the Rev. A. T. Boisen in conducting a course in "Religion and Mental Health." Again persons who are interested are invited to write for detailed information to the office of either the divinity school or the seminary.

* * *

The Milk Strike

As is no doubt known throughout the country we have just passed through a milk strike attended by a good deal of violence. No one, I think, has been seriously hurt, but a pretty effective blockade was maintained by the embattled farmers against the entrance of milk into Chicago. What astonished a good many was the very wide-

spread sympathy with the farmer expressed by city-dwellers who suffered deprivation through non-delivery of milk. As a matter of fact, few people were greatly inconvenienced. Enough milk was on hand to meet actual necessities. But the very general feeling that the farmers were not getting their share of the price which the consumer paid for milk, and the hope that he would win the strike, provide an interesting commentary on the much discussed "rural-urban conflict." Both parties have agreed to arbitration and, no doubt, the government will enforce the payment of the price to the producers which may be agreed upon. Secretary Wallace has announced that he will not agree to the enforcement of a price to the consumer since the AAA auditors' examination of the distributors' books showed that some of the companies were making "unusual" profits. One thing is certain, and that is that the dairy farmers have been getting a very small return for their investment and labor. The milk wagon drivers have had their wages cut. But no one sees any reason to believe that the distributing companies have had their profits radically reduced.

* * *

No Liquor Law Yet

The Illinois house and senate have not yet been able to agree on liquor control legislation. The effective blocking has been done by the Cook county members of both houses. Gov. Horner and Mayor Kelly are said to have agreed upon a measure which will give Chicago a separate liquor control commission. Whatever we get will leave us in a much worse situation than that which obtained before prohibition. The committee on civic relations of the Chicago church federation has issued a letter to pastors which shows that the proposed bill takes ten backward steps, including legalizing Sunday saloons, eliminating local option, narrowing dry zones, drenching over 100 square miles of Chicago territory which entered the city under the solemn pledge that liquor could never be sold therein except upon affirmative votes of the people of those areas, and other serious matters. Everything that is happening indicates that there is a long hard fight ahead for the friends of temperance.

* * *

And So Forth

Norman Thomas, speaking before the Chicago forum a week ago, praised many of the measures of President Roosevelt's New Deal but criticized the piling up of the public debt. He said that the civil works administration is here to stay unless there is social insurance or a transition to "the cooperative commonwealth."

Judge Jarecki has given assurance that he will order a recount of all ballots cast at the general election Nov. 8, 1932. If this is done it is a pretty safe bet that some prominent politicians will have a hard time explaining themselves.

"The Church and Civic Corruption" was discussed by Dr. A. E. Cooke, minister of Boulevard Congregational Church, Denver, Colo., at the New England Congregational church last night.

The National Lutheran council, which comprises the United Lutheran church and the American Lutheran conference, will meet here in the Union League club Thursday and Friday of this week.

CHARLES T. HOLMAN.

Robeson's Voice Moves England

Radio Program Shows Poignancy of Color Issue—Archbishop Presses for Slum Clearance

(Correspondence from England)

LONDON, Jan. 4.—On New Year's eve nothing moved us more than Paul Robeson. It was not only his glorious voice, deep as many waters as he sang, that moved us most, but his recitation of William Blake's poem about the little black boy.

"And we are put on earth a little space
That we may learn to fear the beams of love;
And these black bodies and this sunburnt face
Is but a cloud and like a shady grove."

Paul Robeson in repeating this poem did more to bring home to our people than many sermons or discourses could have done, the pathos of the race problem. The last verse of the poem tells of the final reconciliation; the black boy says,

"And then I'll stand and stroke his silver hair,
And be like him, and he will then love me."

Some time ago there were several hotels in London which would not receive Paul Robeson.

* * *

At the Turn of The Year

Most of the reviewers of the old year have a cheerful tone. There are signs of trade expansion. The chancellor of the exchequer is sure of a large surplus on his budget. The figures of the unemployed, though still high, are half a million less than last year's. President Roosevelt's deliverance upon the international situation has been welcomed heartily by the people of this country. They agree that the renunciation of offensive weapons and the provision of an effective inspection would give us a better prospect of peace. At the same time most of us would be glad and relieved to know that the agreement with soviet Russia now so near to completion was sealed. The promotion of Mr. Eden to the office of lord privy seal means that he will be free to deal with matters affecting the League of Nations; this also is good news. There is room for a sober cheerfulness as we enter upon a new year.

The archbishop of Canterbury spoke wisely when he told us to meet the future without fearfulness. Rightly too he urged upon us to let no hesitations or vested interests delay us in the sweeping away of slums and the provision of houses which are really homes.

We should be happier, all the same, if our statesmen in all lands were pledged, as the poet says, "To doing the things in thirty-four that they talked of in thirty-three."

* * *

New Year's Honors

It would not be easy to pass an examination on the character and achievements of the men and women—there are few women in the list—who received titles and honors in the new year. That is only natural since there are so many useful public servants whose names never appear in the public eye till these honors are awarded, and some are honored for political services better known to the party than to the state. Of the peers one, Mr. Godfrey Elton, is an Oxford don who belongs to the small national labor party. Sir William Morris, another who joins the house of lords, is the well known manufacturer of automobiles. Among the knights is Mr. Cedric Hardwick, one of our leading actors. Another new knight is Mr. J. S. Arkwright, the author of the popular hymn much used at Armistice-tide, "O valiant hearts." Among the C.B.E.'s is the Rev. Henry Carter, the Methodist minister who has given a long and most able service to the cause of temperance. Another award that will be noted with satisfaction is the C.H. (companionship of honor) given to Dr. T. E. Page, editor in chief of the Loeb Classical library. He is a veteran scholar and liberal.

* * *

Some Church News

The death of the bishop of Ely removes a true pastor; it is not long since his son, a master at Eton, along with three other masters was killed in the Alps.

It is reported that Dr. Hubert Simpson has resigned his pastorate at Westminster, where he has shared the pulpit with Dr. Campbell Morgan. Dr. Simpson has felt the strain upon his health and needs a holiday. It has been suggested that there is room in such a church for an office similar to that of a dean, and that Dr. Simpson might still be persuaded to remain in an office which would not lay so heavy a strain upon the preacher.

The bishop of Ripon also is in need of rest; he has suffered from a loss of sleep and must go away for a voyage. It is becoming increasingly clear that from such valuable servants of the church too much is demanded.

Dr. Norwood of the City Temple has been visiting the L.M.S. missions in South India. Everywhere he has had an enthusiastic welcome. The difficulty has been to find room for the crowds who assembled to hear him.

* * *

And So Forth

The sunniest year in Great Britain since the century began has ended in a drought. The new year began with the densest fog we have known for years. The trains were few and packed. The busses ceased to run. Torches were needed to guide any belated vehicle on the road.

The new year will have its crop of centenaries. The Baptists, and not they alone, will celebrate the birth of Spurgeon who was born in the year in which Carey died. Coleridge is being recalled and Robert Morrison, who was the first Protestant missionary to China, and that great preacher, Edward Irving.

The lecturer to children this year at the Royal institution was Sir James Jeans, who is said to have torn the veil of romance from the moon. This honorable task of lecturing to children once fell to Faraday and has always been given to the most learned of scientists.

EDWARD SHILLITO.

Launch United Drive for Men

Cleveland Church Federation Seeks Joint Effort Until Easter—Christian Clergy Guests of Rabbi

(Correspondence from Cleveland)

CLEVELAND, Jan. 8.—The churches of Cleveland have launched a united campaign for reaching men for the Christian life. The program will continue until Easter. It involves a mass meeting of ministers and lay workers in Old Stone church on Sunday afternoon, Jan. 14, when Dr. John Timothy Stone will be the speaker, and noonday Lenten services to be addressed by Dr. Paul Scherer, Bishop Francis J. McConnell, Dr. Edward A. Steiner, and Miss Lillian L. Picken. A proclamation was read from the pulpits of the cooperating churches on Sunday, Dec. 31, calling upon the pastors and laymen to give spiritual formation to a new era that the church of Christ must now face. "We are asking nothing less than a sincere and well directed effort to win others for Christ and the church. We are asking that each church organize a group of men who will do teamwork in personal evangelism, each group seeking in its own way to win all the men who are members of the church to the total program of the church, and to present the claims of Christ to other men who are outside of the church. . . .

"There is available to the Protestant churches of Cleveland now an opportunity that will be lost to them a few years hence. Here is a form of cooperation between the several denominations that will emphasize the fact that the great purpose of the church which all share in common is evangelism. We therefore issue this proclamation for a cooperative enterprise as a challenge in personal devotion and loyalty to the program of Jesus for his kingdom."

* * *

Leaders of United Presbyterians Visit Cleveland

The United Presbyterian churches of Cleveland will hold a spiritual life conference in the Second church, Jan. 16, to be addressed by Rev. L. E. H. Smith of Buffalo, Dr. H. J. Rose and Rev. E. V. Condron of Pittsburgh. Dr. W. B. Anderson, of Philadelphia, moderator of the United Presbyterian general assembly, was a recent visitor in Cleveland when he addressed the members of the various churches of his denomination. United Presbyterian young people will hold their annual banquet on Feb. 23. Mr. M. M. Shaw of Chicago, general secretary of young people's work, was in the city for an address on Dec. 31.

* * *

Daily Broadcasts During Week of Prayer

The religious work committee of the federation is promoting a daily broadcast during the week of prayer over station WGAR using the subjects suggested by the Federal council. The speakers for the six mornings are: Rev. D. R. Sharpe, Baptist; Rev. O. L. Kiplinger, Congregational; Rev. F. D. Butchart, Disciple; Rev. G. F. Patterson, Episcopal; Rev. W. W. Dieterich, Methodist; and Rev. L. F. Ruf, Presbyterian.

* * *

Evangelical Church Has Full Program

Cleveland, the headquarters of the Evangelical church, and the location of one of its great publishing houses, will be the center of important gatherings during the year. The jubilee convention of the Woman's missionary society, and the biennial meeting of the board of missions will convene in Bucyrus in September, and the general conference of the denomination will meet in Akron in October. The Ohio conference will meet in this city August 22, in the West 14th Street church.

* * *

Evangelical Churches Hold United Services

The second largest Sunday school of the Evangelical denomination is in Cleveland—that of the Calvary church—with an enrolment of 1,950 and an average attendance in the main school of 802. Three of the denomination's churches in Cleveland are cooperating this year in a program of evangelism which includes a series of special meetings in each church, two weeks in each church at intervals of several weeks. The pastors are the preachers. They are Rev. J. W. Heininger, Rev. W. H. Herkner and Rev. W. L. Seith. The first series has been held with encouraging results in both conversions and a fine development of unity and helpfulness throughout the congregations.

* * *

Noted Preachers at Stone Church

Old Stone church on the square is bringing a number of noted speakers to Cleveland for Sunday services. Dr. A. W. Beaven of Rochester, president of the Federal council, occupied the pulpit on Dec. 31. Dr. John Timothy Stone will speak morning and evening of Jan. 14. Rev. Herman A. Klahr, assistant pastor, is in charge of the church during the interim between pastorates.

* * *

Protest Expulsion of Ohio Students

On January 8 the Cleveland Ministerial Association with 250 pastors present adopted resolutions protesting against the expulsion from Ohio State university of students refusing to take military training. The resolution took account of the fact that the university is required by law to offer military training but is not required to make it compulsory to all students. As a result of this resolution an organization of 200 commissioned officers representing 21 patriotic and military organizations in Cleveland drew up a counter resolution severely criticizing the action of the ministers but this part of the resolution was omitted from the final draft before it was presented for action.

* * *

Federation Lives Within Budget

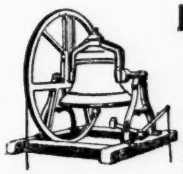
The annual finance compaign of the Federated churches will take place Jan. 15-23 under the leadership of Mr. Fred W. Ramsey. The federation has the distinction of having lived well under its budget in 1933, having actually secured in contributions some $1,500 over and above the administration expense.

* * *

Jews Entertain Christian Ministers and Priests

Two hundred and fifty Protestant preachers were guests of Rabbi Barnett R. Brickner in the Euclid Avenue temple, Monday, Jan. 8. Luncheon was served at noon. Representatives of the Roman Catholic clergy were also present. Dr. Julius Morgenstern, president of Hebrew Union college, Cincinnati, spoke on "The Rise of Judaism." Dr. Israel Bettan, of the same institution, spoke on "The Rise of the Sermon in the Synagogue." The closing address was delivered by Rabbi Brickner on "The Jews in This Changing Civilization." This meeting was an added expression of the splendid spirit of friendliness and understanding among the different religious groups in Cleveland.

DON D. TULLIS.



MENEELY BELL CO.
TROY, N.Y.
AND
220 BROADWAY, N.Y. CITY
BELLS

PRIZE MONEY By LOUIS WILSON
"Sincere and rings true throughout."—Mary P. Hamlin.
Powerful one-act play of farm life. Strong religious appeal salted with wholesome humor. 2 men, 3 women. 35 cents. Royalty $5.
WALTER H. BAKER COMPANY
178 Tremont Street Boston, Mass.

"clear... effective... luminous"
says LYNN HAROLD HOUGH of
NATIONALISM MAN'S OTHER RELIGION
by EDWARD SHILLITO [$1.50
WILLETT, CLARK & COMPANY
Chicago -:- New York

New Art Gallery For Kansas City

Nelson Trust Provides Treasures—St. Joseph Ministers Denounce Mob Action—Eddy Stirs Students

(Correspondence from Kansas City)

KANSAS CITY, Jan. 12.—Without doubt the greatest event of the year for Kansas City, perhaps the greatest for a decade, occurred in December. This was the dedication of the William Rockhill Nelson gallery of art, made possible through the generosity of the late William Rockhill Nelson, former publisher of the Kansas City Star. Under the provisions of his will there was created some years ago the William Rockhill Nelson trust to be used for the purchase of an art collection for the people of Kansas City and the southwest.

On the day of dedication two ceremonies took place. The building was informally dedicated by 7,590 persons who went through the galleries. The formal dedication took place in the auditorium. This part of the program was made available to countless thousands by means of a nation-wide hookup of radio stations. Chancellor E. H. Lindley of the University of Kansas, speaking at this latter program, declared that the opening of the gallery was a recrudescence of the spirit of ancient Greece. "The ancient Greeks," he said, "considered private ownership of a great work of art profane. Beauty was for all. In the spirit of this noble tradition, William Rockhill Nelson sought to bring beauty not only to the rich, not alone to the few who are educated in art, but to all the people. He conceived art not as a luxury but as a necessity. Unless art can penetrate every nook and cranny of the life and work of common men, its conquest is incomplete. He believed in the democracy of art."

Although one might raise some questions concerning the ethics of buying methods which purchased for four million dollars art treasures which normally would cost ten million dollars, on the other hand this gallery will do much, if well used, to nurture the religious development of the citizens of this territory.

* * *

Kansas City Youth Speaks Out

The Kansas City branch of the National Youth movement continues to campaign vigorously for the observance of the city charter and against the continued control of city affairs by machine politicians. Youth speaks, and "the trumpet blows with no uncertain sound." Many church organizations, ministerial groups, and women's clubs are giving the movement most hearty cooperation.

* * *

Missouri Pulpits Denounce Lynching

Gov. Rolph can thank his lucky stars that he is not the governor of the "show me" state, for if he were he would be shown most definitely that his recent attitude toward lynching is not acceptable in Missouri. While public officials were hard at work in an effort to place the blame for the recent lynching of a young Negro in St. Joseph, the ministers of that city and many in Kansas City were denouncing lynching as "brutal, and basically unchristian." Rev. George Mauze, pastor of the First Presbyterian church of St. Joseph preached on the topic, "The Cry of the Mob," devoting his whole sermon to the subject. He placed final responsibility on the people and drew a comparison of the lynching with the crucifixion of Christ.

* * *

Sherwood Eddy Talks

Despite the fact that "administrative approval could not be given for his visit" Dr. Sherwood Eddy recently accepted the invitation of the Y.M.C.A. of the University of Kansas to conduct a two-day conference on world affairs. To this conference came students from the majority of colleges of Kansas. The students came, heard Eddy—more dynamic, more determined than ever—and returned to their campuses possessed of a new outlook on world affairs.

* * *

Modern Miracle Play Delights Audiences

The Christmas season brought to Kansas City drama lovers a treat. Under the direction of Milford R. Waddell, the Religious Drama Guild of Kansas City presented "Holy Night," a modern miracle play by Martinez Sierra. In "Holy Night," the virgin with the child steps from a cathedral painting and, accompanied by angels and St. Francis, goes into the city on Christmas eve. She is recognized by a female ragpicker and reported by a street boy to the offscourings of humanity. It is they, rather than the rich, who are devoted to her, and each offers some excuse to justify his sins. The cast of 65 people was selected from 34 Kansas City churches. Between Dec. 17 and 24, the play was presented in eight churches.

* * *

New Kansas Minister

Rev. Aladar T. Tomshany, pastor of the First Presbyterian church of Battle Creek, Mich., since 1924, has recently accepted a call to the First Presbyterian church of Kansas City, Kan. He will succeed Dr. Calvin G. Butler who, after having served four years, resigned from the pulpit two months ago.

* * *

Popular Minister Resigns

Rev. Wesley Smith, pastor for more than ten years of the First Baptist church of Columbia, Mo., recently announced that he would resign to accept a call to the First Baptist church of Syracuse, N. Y. He will go to his new charge Feb. 1. Mr. Smith is president of the Missouri Baptist Ministerial conference and has been chairman of the Columbia ministerial alliance for the past seven years. IVAN G. GRIMSHAW.

Housing in the United States

According to Dr. Edith E. Wood, consultant for the new Federal housing corporation, about 9,000,000 American families are living in houses unfit for human habitation. This condition, says Dr. Wood, breeds sickness, premature death and crime, which cost the country fully 15 billion dollars annually.

Pastor Freed of Murder Charge

Jury Acquits Slayer of Janitor After Three Minutes' Deliberation—New Lynching of Innocent Negro

(Correspondence from Memphis)

MEMPHIS, Jan. 11.—"There came before me in a flash my wife and my babies. I realized my gun was my only hope." Thus Rev. Dale S. Crowley, pastor of the Tabernacle Baptist church of Jonesboro, Ark., on trial for having killed J. W. McMurdo, 68-year old janitor, as the culmination of a four year fight between the rival factions of the Baptists. Because of the tenseness of feeling the trial of Crowley was held in Piggott instead of Jonesboro. Witnesses for the state claimed that Crowley deliberately shot the old man down in cold blood. Throughout the trial Mrs. Crowley, always described by the newspapers as an attractive red-headed young woman, modishly gowned, sat in the courtroom holding one little child while the other was in the hands of friends in the courtroom. Apparently in Arkansas it is not presumptive evidence of an intention to kill when a private citizen armed with a loaded pistol goes to have it out with an enemy, for it took the jury just three minutes to reach a verdict of "not guilty." Crowley, an athletic young man of 36, will return to Jonesboro to continue preaching what passes for the religion of Christ in these parts.

* * *

Light Rate Cut Attacked As Political Blind

The recent cut of 14.5 per cent in electricity rates granted the city of Memphis by the Memphis Power and Light company was "nothing but a sop" according to Robert S. Keebler, leading liberal of the Memphis bar, legal representative here of the Civil Liberties union, who became famous during the Scopes trial when he was obliged to leave the Southern Methodist church because of his participation in the Scopes defense. Mr. Keebler charges that the recent Muscle Shoals committee appointed by Mayor Overton of Memphis was a blind. All the mayor needed to do was to apply to the TVA and he could have got electricity for Memphis at a saving to the people of 50 per cent. Mr. Keebler insists that it was the close association between the local Crump political machine and the Memphis Power and Light company which brought about the deception to the people of Memphis.

* * *

Tennessee Valley Authority Goes Ahead With Power Plans

Meantime the TVA has authorized the paying of $3,000,000 for the purchase of existing electrical equipment from power companies that have been serving the territory about to be taken over by the TVA thus preventing the loss of money honestly invested by private citizens in the securities of the private companies. David Lilienthal, head of TVA, has insisted that the prices paid are honest prices and do not permit any watering on the part of the utilities. Had they tried to hold the TVA up he said the government would have gone in and

built parallel competing lines. Perhaps by the time this goes to press cheap power from Muscle Shoals will be passing to citizens of Middle Tennessee, Northern Mississippi and Alabama in this great and interesting experiment designed to put a stop to exorbitant rates.

* * *

Boom Times Return to Muscle Shoals

What this activity about the Shoals means to the towns of Florence, Sheffield, and Tuscumbia, Ala., as well as to the outlying farming district, only one who saw the section as it was two years ago and has visited it since the government began work again can realize. Your correspondent spent some time in the tri-cities in 1932. A tomb, a sepulcher of the dead—that was the only adequate figure of speech to describe the scene. Miles upon miles of streets had been laid out in the days of the boom when the great dam and power station were set up, streets on which no houses were built, through which no one passed. In the business sections where during the war things were bustling and noisy a few specters flitted along before the badly lighted windows in which were displayed a few suits of shoddy clothing. This was particularly true of Tuscumbia. Now the tri-cities are booming, crowded; rents have gone up and prosperity has returned.

* * *

Lynching Shows Need for Federal Law

The press of the mid-south reflects the trend of public opinion when it protests against the enactment of a federal anti-lynching law. Yet the truth of the matter is that lynching can only be reduced to the minimum when conniving officers come to know they will be liable, not to a local court which is sure to support them, but to the federal law. The lynching of Cordie Cheek, young Negro, at Columbia, Tenn., is one of the worst cases in recent times. It proves that with a white mob, race fear, or hatred, is so great that a mere charge of assault upon a white woman is sufficient without any evidence whatsoever. This boy, brought before the grand jury on a charge of having attacked a 12-year-old white girl, was released when not a single witness appeared against him. The Civil Liberties union investigating the case announces that what seems to have taken place is that the girl had thrown the blame upon the Negro to cover her own tracks after having an affair with a white boy. It seems certain here that an innocent Negro was lynched by a white mob. And yet the editor of the Memphis Commercial Appeal writes that lynching will cease only when a certain class of crime ceases!

* * *

Lutherans Hold to Time-Honored Orthodoxy

The Arkansas and West Tennessee Lutheran pastors' association has just had its annual meeting, held this year at Memphis. The keynote of Luthernism's solution to the problems confronting our world was given by Rev. H. T. Bernthal of Stuttgart, Ark. Said he: "The real business of the church is to publish the glad tidings of a Savior from sin and thus make it possible for benighted souls through faith in Christ to overcome the devil and finally enter the mansions above."

JOHN CLARENCE PETRIE.

Economic Talks Stir Indianapolis

Butler University Forum Hears Ohio Engineer Declare Capital Levy Only Alternative to Revolution

(Correspondence from Indiana)

INDIANAPOLIS, Jan. 6.—The extension division of Butler university, under the direction of Dean A. E. Bailey, has inaugurated a "daring" series of open forum periods. The first one was held last Wednesday evening and was well attended. The series is entitled "America Moves Forward," and the discussion is led and conducted by a man who has aroused considerable discussion, both pro and con, not only in this city but elsewhere. He is Mr. Samuel S. Wyer, an engineer of Columbus, O., who is himself a capitalist, but who is now devoting his time and his means toward enlightening the capitalists especially, as regards the signs of the times. He is a clear thinker and presents his case with graphs, charts and hard cold facts. He proposes a way out of our economic impasse, not through violence, which is inevitable unless capital is willing to make a voluntary levy upon itself, but through peaceful and democratic cooperation. Butler does not officially endorse his views. It is aiming merely to furnish a forum for the debate of current social problems under expert guidance. No opinion is barred.

* * *

Attacked as Entering Wedge For Communism

Mr. Wyer's statements are not startling to anyone knowing the present economic situation. The novelty of this forum is that for the first time Butler has opened its halls to a frank discussion of subjects that a year ago would have been hailed as radical and bolshevik. The fact is that a prominent capitalist in this morning's "Voice of the People" berated this forum as merely a wedge which would inevitably involve the dissemination of communistic propaganda.

Mr. Wyer states that we have passed from a muscular power-age to a mechanical, from an age of scarcity to surplus, from individualism to interdependence, from unfettered competition to that of cooperation. He does not believe we have "hit bottom" at all. We have not even begun to face the problem of our debts, and we have more debts than we have assets. The inflation of the dollar may help, but that is not enough. The fact is, he said, that 80 billions of our paper debts have absolutely no value behind them. Debts must be scaled down.

* * *

Voluntary Capital Levy Necessary

Mr. Wyer said that capital must face the fact that it must make a voluntary capital levy, so that purchasing power can come to the average consumer. Capital must take less so that labor can get more. Interest rates must come down. Costs must be reduced. Income from stocks must be temporarily cut or even denied so that money might flow back to the worker. As it is, one-third of industry's products are dead products, for no one can buy them. Money is too concentrated.

Mr. Wyer thinks the new deal is not radical enough. It is his belief that capital must see this issue and see it quickly, or violence will be used to make readjustments. In the end governmental action is necessary to solve the problem of group egotism. War, he said, was once a personal combat and filled with thrills. The engineer has made it wholesale murder. It destroys life, ideals, property and national and international stability.

* * *

Questions Not Faced

Mr. Wyer stated that his only motive in these addresses was in some way to make restitution for the damage he and his engineering profession had done in giving us a technical and power age without undergirding that age with social and moral power enough to make these benefits work for the common welfare. His idea of the

The Passion Week by Walter E. Bundy

The most illuminating study-manual for ministers and laymen who are preparing for the Lenten season.

The Lenten weeks would mean much more to both laymen and ministers if for this season they should select some one book of genuine scholarly value treating the events of the closing weeks of Jesus' life. Just the book for this purpose is Dr. Bundy's volume, "The Passion Week," which in ten chapters treats the events of the Passion Week, day by day. The book does not concern itself with theological questions connected with the events of the week, but it tells vividly and clearly the dramatic story of that week. He makes the events of those tremendous days live again.

Dr. Bundy, as is well known, has for many years been Professor of English Bible at DePauw University. He has written other books that have won wide recognition, such as his "The Religion of Jesus." He has made special study of the psychology of Jesus, as "The Passion Week" well reveals.

Make the coming Lenten season a time for *genuine study and meditation.* Dr. Bundy's volume will prove an authoritative and inspiring guide. [$2.00

WILLETT, CLARK & COMPANY

440 S. Dearborn St., Chicago 200 Fifth Avenue, New York

sole justification of any social order is its provision for the welfare of the human being. There are still four forums to be held, which will deal with such subjects as the government and the social order, finance and the social order, banking and the social order and the new deal and the social order.

In spite of the fact that Mr. Wyer is a master at facts and commands a hearing because he is himself a capitalist, there are some serious problems that he does not, and probably will not touch upon. He has little to say about the farmer, taking it for granted that our industrial age will determine the farmer's place. What is value? Mr. Wyer is city-minded. He has little to say about the racial issue which is paramount in any recovery and little known by the majority. Then, his proposal undoubtedly makes government control necessary. How will he, on the basis of sheer human nature, be able to keep such power from a sort of fascist dictatorship?

E. G. HOMRIGHAUSEN.

Council of Religious Education to Meet Next Month in Chicago

The International council of religious education will hold its annual meeting at the Hotel Stevens, Chicago, Feb. 7-17. From Feb. 7 to 14 there will be meetings of committees and advisory sections. The convention proper will open the afternoon of Feb. 14. There will be addresses by Pres. W. W. Charters of Ohio State university, Dr. Joy Elmer Morton of the Journal of the National Education association, Dean Weigle of Yale, Dr. S. M. Cavert of the Federal council, Secretary Hugh S. Magill of the International council and others.

Tom Mooney Film Now Available

"The Strange Case of Tom Mooney," a two-reel picture distributed by the National Screen service, gives an actual photographic history of the preparedness day parade, the trial scene, and dramatic episodes in the campaign to free Tom Mooney. Those who are interested in the cause of justice are urged to write to the National Screen service, 630 Ninth avenue, New York city, for publicity material on this film, and to visit neighborhood theater owners with this material and ask that the film be shown.

C. C. Merrill Becomes Secretary Of Board of Pastoral Supply

On March 1 Charles C. Merrill will lay down his responsibilities as executive secretary of the commission on missions of the Congregational and Christian churches to become secretary of the board of pastoral supply in Boston. In his new position he will assist the churches of New England to secure suitable pastors, and will also aid such churches in other parts of the country as seek his assistance.

W.C.T.U. Will Hold Liquor-Study Schools in All States

Spurred by the success of its school for study of the liquor problem held in Evanston late last month, the national W.C.T.U. is now projecting a series of similar schools to be held in every state of the union. Announcement is also made of the first of 30 regional conferences on timely topics under the mutual sponsorship of the national and state W.C.T.U. organizations to be held within the next 90 days.

Stanley High Edits Homiletic Review

Stanley High, formerly editor of the Christian Herald, and more recently minister at First Congregational church, Stamford, Conn., is now editor of the Homiletic Review.

Dr. Moffatt Plans World Tour

Dr. James Moffatt, whose sabbatic year of leave from his professorial duties at Union seminary is due this year, will probably start on a world tour with Mrs. Moffat at the end of the present term.

Accepts Call to University Christian Church, Seattle

Rev. J. Warren Hastings, of First Christian church, Savannah, Ga., has accepted a call from University Christian church, Seattle, and will take up his new task Mar. 1. He succeeds there Rev. Cleveland Kleihauer, who closed a 20 year ministry last summer to become pastor of Beverly Hills church, Los Angeles.

Ohio High School Unit Bans Motion Pictures

A boycott of all motion pictures, until definite improvement can be noted in the moral tone of the general movie output, has been proclaimed by the Catholic students' mission crusade unit of St. Mary's high school, Piqua, Ohio.

Alarming Picture of City School Situation

In his recently published survey of the "city schools and the economic situation," Dr. George F. Zook, U. S. commissioner of education, states that city schools are now operating with 18,000 fewer teachers than in 1930, while the enrolment is up 250,000 students. These schools are now spending 133 million less than last year. Teachers' pay has been cut as high as 45 per cent, the school term has been shortened, kindergartens reduced or eliminated, play activities curtailed, operating expenses reduced, supply of textbooks reduced or eliminated; few new school buildings have been erected.

Dr. McQuilkin, Presbyterian Leader, Dies

Rev. H. H. McQuilkin, for 19 years minister of the First church (Presbyterian) of Orange, N. J., died Jan. 7 of heart disease, on his 61st birthday.

Secretary Wallace May Address Chicago Episcopalians

The convention of the Episcopal diocese of Chicago is to be held Feb. 6, 7 at St. Paul's church, Kenwood. Secretary H. A. Wallace has been asked to speak at the convention dinner.

Alabama Methodists Denounce Lynching

The North Alabama conference of the Methodist Episcopal church, south, at its recent annual session, denounced mob violence, assured the colored people of the state of its sincere good will, and appointed a commission to make a study of interracial conditions in Alabama, with Pres. G. E. Snavely of Birmingham-Southern college heading the commission.

Presbyterians Supply Navy Ships With Books of Worship

Ships of the navies and merchant marine are to be equipped with a new Book of Worship based on the new Presbyterian Hymnal and the Presbyterian Book of Common Worship, prepared by Dr. W. C. Covert of the Board of Christian Education, under the title "For Travels on the Sea: Services of Worship." The book contains calls to confession, prayers of invocation and confession, prayers for pardon, prayers for peace, litanies of the sea, scripture readings, etc.

Ill Health Forces H. A. Jump to Give Up Preaching Work

Rev. Herbert A. Jump, minister at Union Congregational church, Boston, has been compelled by continued ill health to give up his work. He and Mrs. Jump are wintering at St. Petersburg, Fla.

British Radio Features English Church "Pillars"

A new series of religious radio broadcasts being promoted by the British broadcasting company has as its general title, "Pillars of the English church," with four sections and four speakers. Canon Anthony Deane will discuss four "scribes," Jeremy Taylor, Thomas Ken, George Crabbe and Richard Church. Canon Raven will give four talks on prophets, Prebendary Mackay four on parish priests, and a fourth speaker a series on rulers.

Birmingham Loses Episcopal Leader

Rev. Carl Henckell, rector of Grace church, Birmingham, Ala., died Dec. 30 at 73 years of age. It was through Dr. Henckell's efforts that the Birmingham children's hospital was established.

Rabbi Freehof Goes to Pittsburgh

Dr. Solomon B. Freehof, since 1924 rabbi at K.A.M. temple, on the south side of Chicago, has accepted the call of Rodef-Shalom congregation, Pittsburgh. He will begin his new work Sept. 1.

Wisconsin Pastors and Laymen Discuss Agriculture

The Wisconsin interdenominational social relations committee has planned for Jan. 31, at Madison, a conference on agriculture with rural pastors and laymen of the state. Dr. Arthur E. Holt will lead in a round table discussion of "Social Justice Frontiers in Modern Agriculture." Secretary H. A. Wallace will attend the meetings, and will speak also at the Agricultural college. Rev. Alfred W. Swan is chairman of the Social Relations committee.

Mexico Sunday Schools Show Increase

Mexico now has over 500 Sunday schools, with 40,000 members; this represents an increase of almost 60 per cent over 1932. Mexico and Brazil lead the Latin American countries in vacation Bible schools, reports the World's Sunday school association.

Offer Prize for Best Religious Drama

In a playwriting contest sponsored by the Religious Drama council of the Greater New York federation of churches, a cash prize will be awarded for the best one-act

religious drama. The winning play will be published by Samuel French, Inc., New York, and will be produced by the Religious Drama council. There will be four judges, two of them being Charles Rann Kennedy, playwriter, and Edith Wynne Mathison Kennedy, actress. Drama manuscripts should be mailed to Play Contest Committee, Religious Drama council, Federation of Churches, 71 W. 23rd street, New York.

The New Films

These summaries and evaluations are supplied by The National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

College Coach

(Pat O'Brien, Ann Dvorak) (Warner) Lively story of college football as brazen "racket" aimed merely at box-office profits, dominating college policies, making a farce of scholarship, with tough ignoramuses hired to win games. Falsity, exaggeration, unpleasant characters (including the coach) defeat the supposed satire.

For A: Unpleasant. For Y: Better not. For C: No.

Fury of the Jungle

(Donald Cook, Peggy Shannon) (Columbia) Another use of hectic jungle background for a lone white heroine surrounded by degenerate males, which gives free play for cruelty, bestiality, gruesome thrills, and sex at its rawest. Cast and acting too good for such trashy material.

For A: Mediocre. For Y: Unwholesome. For C: No.

Hell and High Water

(Richard Arlen, Judith Allen) (Para) Aims to be a realistic portrayal of simple, honest, crude waterfront captain of a garbage-gathering tugboat. Harmless but boring because of artificial story, banal dialogue, confused motivation, amateurish acting and clumsy direction. On the whole too unintelligent to be interesting.

For A: Mediocre. For Y: Harmless. For C: No interest.

If I Were Free

(Irene Dunne, Clive Brook, Henry Stephenson) (Radio) Mature problem play on the difficulties of true love when marriage is impossible, done with charm and dignity, acting and direction notably fine. Convincing in character, rich in intelligent humor. Too smooth, deft, and subtle for general popularity.

For A: Very good. For Y: Mature. For C: Beyond them.

Love, Honor and Oh, Baby

(Slim Summerville, Zazu Pitts) (Univ.) Labored effort at another Pitts-Summerville semi-slapstick comedy, less successful than previous ones. Zazu as maid tries to frame her employer to give her blundering lawyer-fiance a profitable breach-of-promise case to finance their marriage. Feeble and vulgar.

For A: Futile. For Y: No. For C: No.

Master of Men

(Jack Holt, Fay Wray) (Columbia) Threadbare plot about steel industry and stock market. Hero is labor champion who rises to executive position and becomes money mad. Financial disaster brings about expected results. Chiefly sensational stuff in the usual Holt manner.

For A: Mediocre. For Y: Doubtful. For C: No interest.

Sons of the Desert

(Laurel and Hardy) (MGM) Laurel and Hardy nonsense-and-slapstick comedy at its best, with laughs for everybody, and decidedly more character and plot interest than is usually found in such farce comedy. Laurel's doddering pantomine is more skilful than ever. Amusing for any audience.

For A: Good of kind. For Y: Very good. For C: Very good.

Best Recent Films for the Family:

Little Women
Christopher Bean
Alice in Wonderland
Son of a Sailor
Mr. Skitch
Midshipman Jack

Films of Special Interest for Adults:

Private Life of Henry VIII
Bitter Sweet
Berkeley Square
Poil de Carotte
Cradle Song
Thunder Over Mexico

BOOKS RECEIVED

The Cause and Cure of Unemployment, by John S. Lennox. Eagle Printing Co.
Mental Hygiene in the Community, by Clara Bassett. Macmillan, $3.50.
Stephen Foster, America's Troubadour, by John Tasker Howard. Crowell, $3.50.
Field of Honor, by Sara Henderson Hay. Kaleidograph Press, $1.50.
Christ for Me, by Charles Forbes Taylor. Revell, $1.00.
The Gospel According to John, by G. Campbell Morgan. Revell, $3.50.
Weeds of Wall Street, by Arthur M. Wickwire. Newcastle Press, $3.00.
Jesus of Nazareth, by Andrew J. Reynolds. Fowler-Metzger-Aley & Co., $3.00.
International Organization, by H. M. Vinacke. Crofts & Co., $5.00.
Europe Since 1914, by F. Lee Benns. Crofts & Co., $5.00.
Character Education in Soviet Russia, edited by William Clark Trow. Ann Arbor Press.
Crucify Me! by Angela Morgan. Poetry Publishers, $1.50.
Ethics and Moral Tolerance, by Arthur Kenyon Rogers. Macmillan.

Are We Helpless in the Hands of
HOLLYWOOD?

Despite the valiant work of Dr. A. Lawrence Lowell, former President of Harvard University, and many others, in their efforts to eliminate the notorious "block-booking" and "blind-booking" clauses from the Movie Code, these devastating practices were retained. Apparently our voices were not as loud as were those of Hollywood!

Are we now to sit back and let the barons of Hollywood have their way? Shall we give up the fight for better pictures? Many are saying NO! emphatically NO! We must carry on; we *must* not fail! The Code is but a temporary instrument; it will be changed. It is up to us to see that these clauses *are* changed—and soon!

Christian Century subscribers are urged—more than ever before—to spread the message of Fred Eastman's remarkably constructive series of articles on

YOUR CHILD AND THE MOVIES

which appeared recently in these pages. The complete series is available in a 20 page folder, 8 by 12 inches—same size as The Christian Century—for 10 cents per copy, or $7.50 per hundred.

ORDER NOW

The coupon to the right is for your convenience in ordering.

The Christian Century,
440 S. Dearborn St., Chicago.

Gentlemen: Please send me____copies of the reprinted articles YOUR CHILD AND THE MOVIES by Fred Eastman.

☐ I enclose $____. ☐ Please send bill.

Address_____

Name_____

HAND OF BRONZE

By Burris Jenkins

Reading this new novel, you will re-live the fourteen years embraced by the narrative, and as you read you will recall many of the incidents vividly pictured by the author.

"This is the first novel the publishers have issued since that phenomenal seller 'Magnificent Obsession.' In the opinion of this reviewer Burris Jenkins' novel is a better book than is the novel of Mr. Douglas."
Kansas City Journal-Post

"If you like a large measure of ethical and economic discussion, with just enough plot to bring it to a boil, 'Hand of Bronze' will hold you. It covers the ground of American politics and industry pretty thoroughly from 'normalcy' down to now."
New York Herald Tribune

THE story begins in the office of a metropolitan newspaper the night Harding is elected. We get the whole story from the inside—authentic, actual, with all the emotional tension of the occasion heightened by the fact that young "Chris" Weld, cub reporter on the Sentinel, chooses this night to ask Big Bill Bronze, owner of the paper, for the hand of his daughter.

A character of contradictions was Big Bill Bronze, "Boss" of the city and state political machine, mill owner and mine magnate, plutocrat, philanthropist, at once loved and hated. His was a disposition that must dominate. Whether his fingers in closing upon his objective choked out life, even the life of one dear to his children, mattered not. No one escaped the unfeeling autocracy of the **system** of which he himself was as much the victim as the embodiment . . . his own family, his employes, all must bow to his will—all save wise and lovable Peter Weld, who held to his ideals through the adventurous years of his career. He and his daughter, Penelope, emerge secure in the calm possession of their own lives when the cataclysm of 1929 breaks loose.

You will like "Hand of Bronze" as a story. The characters are alive; what they do makes a stirring plot, what they say is convincingly human. And you will find, underneath and through the texture of the story, an increasing purpose running. Ideals are being worked out that even now are creating a new and better America.

"Hand of Bronze" is a story of and for TODAY. It is just the kind of book ministers are always looking for for pulpit treatment. And it is the kind of story—realistic, moving—that everyone in these realistic days likes to read.

[$2.00

Order from your bookseller, or from the publishers

WILLETT, CLARK & COMPANY

440 S. Dearborn St., Chicago 200 Fifth Ave., New York